

A LIFE OF CHRIST
FOR YOUNG PEOPLE



MARY HASTINGS FOOTE

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A LIFE OF CHRIST
FOR
YOUNG PEOPLE
IN
QUESTIONS AND ANSWERS

BY
MARY HASTINGS FOOTE



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PREFACE

THE object of this little book is to meet a need which the writer has often felt during many years of teaching both in the Sunday School and at home. The value of questions and answers to be used in reviewing the study of the life of Christ, any one, who has undertaken to teach young minds on that subject, will readily understand.

These questions and answers are short and simple. The events are treated, as nearly as possible, in the order in which they occurred.

It is hoped that this book may prove acceptable and useful in homes where parents desire to teach their children, but are embarrassed by the want of suitable helps. It might also be adopted for use in day schools, or in boarding schools, where it is not convenient to study the Gospels in connection with a regular Sunday School.

The effort has been made to bring out and impress the historical facts in regard to Christ, His works and His words, the geography of the country where He lived, and the habits and customs of its people.

The simple facts of Christ's life, if studied and intimately known, are more convincing and elevating than pages of so called "applications."

The work is the result of earnest reading and study of the best Bible Commentaries, Dictionaries, Ancient Histories, The Life of Christ, by many different writers,

notes on the Miracles and Parables by the best known authors. In fact all the best authorities on the subject have been consulted and the information obtained from them is condensed and arranged in these questions and answers. I would gratefully acknowledge the criticisms and suggestions which have been kindly given me by my father, the Rev. Dr. Thomas S. Hastings and by the Rev. Dr. David H. Greer, the Rev. Dr. Charles H. Parkhurst, and the Rev. Dr. Marvin R. Vincent.

M. H. F.

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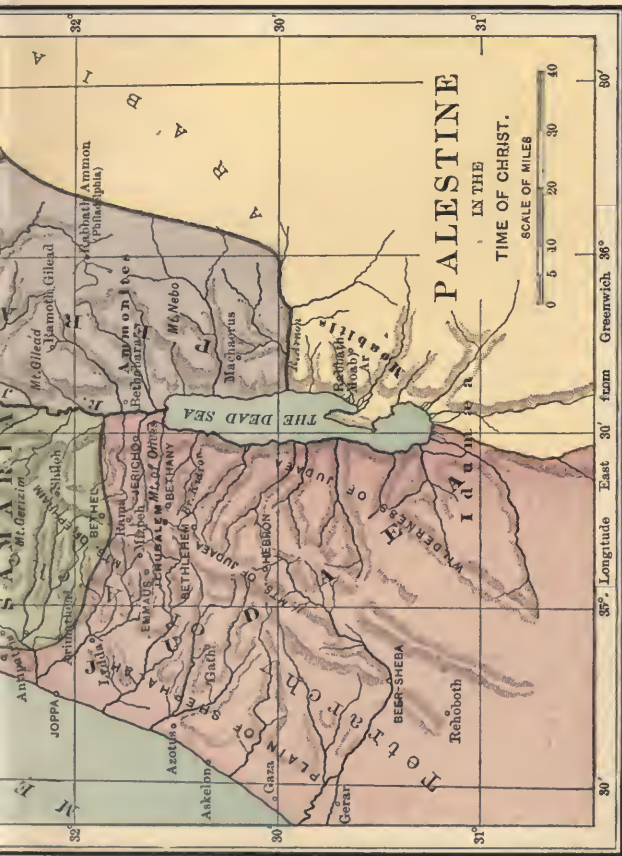
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A LIFE OF CHRIST FOR YOUNG PEOPLE

LESSON I.

1. *How many books are there in the New Testament?*
Twenty-seven.

2. *In what language were they written?*
In Greek.

3. *What are the first four books called?*
The four Gospels.

4. *What is the meaning of the word Gospel?*
Good news, or good tidings.

5. *Why are these four books called Gospels?*
Because they tell us of the life and death of our
Lord Jesus Christ.

6. *Name the first four books of the New Testament.*
St. Matthew, St. Mark, St. Luke, and St. John.

7. *Who were St. Matthew, St. Mark, St. Luke, and
St. John?*

They were the four Evangelists or Gospel writers.

8. *Which two were also apostles?*
St. Matthew and St. John.

9. *Which other books of the New Testament did St.
John write?*

The three Epistles which bear his name, and the book of the Revelation.

10. *Which other book did St. Luke write?*

The Acts of the Apostles.

11. *Does each of the four Evangelists tell the same story?*

Yes; but each in his own words and from his own personal knowledge of Christ, or from information obtained from Christ's disciples.

12. *Who was St. Matthew?*

St. Matthew was a publican or tax-gatherer.

13. *Who was St. Mark?*

St. Mark was a friend of St. Paul and St. Peter.

14. *Who was St. Luke?*

St. Luke was a physician, a learned man and a companion of St. Paul.

15. *Who was St. John?*

St. John was a fisherman, and the beloved disciple of Christ.

16. *When was the Gospel of St. John written?*

St. John lived to be a very old man. He wrote his Gospel some forty years after the other three had become well known. It was one of the latest of the New Testament books.

17. *How does it differ from the other three Gospels?*

The events given are chiefly those omitted in the others. They took place largely in Judea.

18. *Mention other peculiarities of the book.*

None of the parables, and only one of the miracles found in the other Gospels, are given by St. John.

19. *What great discourse of Christ is given only in this Gospel?*

His farewell words to His disciples, in the 14th, 15th, 16th, and 17th chapters.

20. *Where did Christ live when here on earth?*

In Palestine, called the Holy Land.

21. *By what name was this same country known in the time of Moses?*

Canaan, or the land of promise.

22. *Why the land of promise?*

Because God promised the land as an inheritance to the Jews.

23. *Where is it situated?*

On the western coast of Asia Minor, south of Syria, on the Mediterranean Sea.

24. *Into how many parts was Palestine divided at the time of Christ's birth?*

Three.

25. *Name them, beginning with the most northern division.*

→ Galilee, → Samaria, and → Judea.

26. *Why was Palestine chosen as the place for the birth of Christ?*

Because it was then central to the civilized world ; and was a thoroughfare through which travellers passed constantly going from one country to another.

27. *Why was it then a peculiarly good time for the coming of Christ?*

Because the whole civilized world was at peace, and, for the only time in its history, was united under the government of one Empire.

28. *What Empire was this?*

The Roman Empire.

29. *Who was the Emperor of Rome?*

→ Augustus.

30. *What was the condition of the Empire?*

It was prosperous ; the magnificent roads which had been built to the most distant points made travelling comparatively easy, and thus the Gospel news could be rapidly spread from place to place.

31. *What language was spoken throughout the whole of the civilized world at this time?*

Greek; thus the Gospel could be preached everywhere.

32. *What three nations were then united?*

The Jewish, the Greek, and the Roman.

33. *What does the world owe chiefly to the Roman nation?*

Its laws.

34. *What to the Greek nation?*

Its art and philosophy.

35. *What to the Jewish or Hebrew nation?*

Its religion.

36. *Had the coming of Christ been foretold?*

Yes.

37. *By whom?*

By most of the prophets in the Old Testament.

38. *What prophet foretold more of Christ's coming, and of His kingdom, than any other?*

— Isaiah.

39. *What prophet foretold the place of His birth?*

— Micah. (Mic. v. 2.)

40. *What are all these prophecies called?*

The Messianic prophecies.

41. *Why the Messianic prophecies?*

Because they foretold the coming of the Messiah or Christ.

42. *What does "Messiah" mean?*

— The anointed.

43. *What did the Jews expect of Christ?*

The Jews had suffered seventy years captivity in Babylon, and had been oppressed by different nations, and they expected that the Messiah would conquer all their enemies, and make their nation the most powerful in the world.

LESSON II.

ST. LUKE I. 26-38 ; II. 1-38 ; ST. MATT. II. 1-14

44. *Who was the mother of Christ?*

Mary.

45. *Where did she live?*

In Nazareth of Galilee.

46. *Who announced the birth of Christ to her?*

The angel Gabriel.

47. *What did he say to Mary?*

He said that she was blessed among women, that God had chosen her to be the mother of Jesus, the Son of God, the greatest of all kings, whose kingdom should last for ever and ever.

48. *Whom did Mary marry?*

→ Joseph, a carpenter.

49. *Where was Jesus born?*

In Bethlehem of Judea.

50. *In what year?*

In B. C. 4. This date is accounted for by a mistake in early reckoning.

51. *When was the present computation of dates adopted?*

In Italy, A. D. 525, and in England, A. D. 816.

52. *How far from Nazareth (Mary's home) was Bethlehem?*

Between sixty and seventy miles.

53. *Whom had Augustus appointed ruler over Palestine?*

Herod, called the Great.

54. *What kind of a man was he?*

He was cruel and unscrupulous ; his life, domestic and public, was stained by every kind of wickedness.

55. *He married ten times—to only one of his wives was he really attached. What was her name?*

Mariamne.

56. *What happened to her?*

In a fit of jealous rage Herod ordered her to be executed.

57. *Mention some others who suffered death at his command.*

His three sons, his wife's mother, brother, and grandfather, and many others.

58. *How did the Jews regard him?*

With hatred and suspicion. He was a heathen, and introduced heathen customs into Jerusalem.

59. *What did he do to appease this hatred?*

He rebuilt the Temple in great magnificence.

60. *What large city did he build on the Mediterranean coast of Palestine?*

Cæsarea.

61. *When he knew that his end was approaching, what terrible order did he give?*

He ordered the chiefs of the Jewish nation to be imprisoned in the hippodrome at Jericho, and commanded that at his death all these innocent men should be killed, in order that when he died there might be general mourning.

62. *Was this cruel order executed?*

No ; after Herod died his sister set all the prisoners free.

63. *How long had he reigned, and what was his age at the time of Christ's birth?*

He had reigned over thirty years, and was nearly seventy years old.

64. *What decree or order was sent out?*

That all the people of Palestine should be enrolled. In the account in St. Luke's Gospel, the word *taxed* is used; but as, according to history, there was no tax levied at this time, the Revised Version substitutes the word *enrolled*.

65. *According to the Jewish rule, how must this be done?*

Every Jew to be enrolled must go to the place where his family or tribe originally belonged.

66. *Of what tribe and family were Mary and Joseph?*

Of the tribe of Judah, and the family of King David.

67. *Why then were Mary and Joseph in Bethlehem at the time of Christ's birth?*

Because King David was born in Bethlehem. Mary and Joseph, being descendants of his, had gone there to register.

68. *Where were they lodged?*

In that part of the inn where the cattle were kept; possibly a natural hollow or cave in the hillside against which the inn was built. Such caves are still seen in Palestine.

69. *Why could they not find better room?*

Because the inn was already crowded when they arrived.

70. *When Christ was born, where was He laid?*

In a manger, or trough from which the animals were fed.

71. *To whom was His birth first announced?*

To some shepherds "abiding in the field, keeping watch over their flocks by night."

72. *By whom was the announcement made?*

By an angel who appeared to them in a glory of light, which made them sore afraid.

73. *What did the angel say?*

"Fear not; for behold, I bring you good tidings of great joy, which shall be to all people." (Luke ii. 10.)

74. *What else did the angel tell them?*

That Christ the Saviour had been born in Bethlehem, the city of David, and that they would find Him lying in the manger.

75. *What then happened?*

Suddenly a host of angels appeared singing, "Glory to God in the highest, and on earth peace, good will towards men."

76. *What did the shepherds do?*

They hurried into Bethlehem, found the child Christ lying in the manger, then went and told every one what they had seen and heard.

77. *When Jesus was forty days old, where did Joseph and Mary take him?*

To Jerusalem.

78. *How far was Jerusalem from Bethlehem?*

Six miles.

79. *Why did Mary and Joseph take Jesus to Jerusalem?*

To present Him to the Lord in the Temple and to offer up a sacrifice for Him.

80. *While there who took Jesus in his arms and blessed God that he had lived to see the Christ?*

Simeon, an aged and holy man.

81. *What woman was also there and thanked God that she had seen the Saviour?*

Anna, the prophetess ; a widow woman, very old, who spent much time in the Temple fasting and praying.

82. *Who came a long journey to Jerusalem to look for Christ ?*

Wise men from the East—Persia.

83. *What were they called ?*

The Magi.

84. *How did they know that Christ was born ?*

It had been prophesied that the Messiah should be born about this time, and they had discovered a new star in the East, which led them to come this long distance through the desert to Jerusalem, to find Him and to worship Him.

85. *Had Herod, the wicked king, yet heard of the birth of Christ ?*

No.

86. *What did he do ?*

He called the priests together to inquire of them where this new King of the Jews should be born.

87. *What did the priests say ?*

That it had been written by the prophet (Micah) that Christ should be born in Bethlehem of Judea.

88. *What did Herod then tell the wise men ?*

To go to Bethlehem and search for the child Jesus, and when they had found Him to bring back word, that he also might go to worship Him.

89. *Did Herod really wish to worship Jesus ?*

No ; he was wicked and jealous, and wished to find Him only in order to kill Him.

90. *When the Magi departed from Jerusalem, what did they see in the heavens to guide them ?*

They were rejoiced to see once more the same star which had led them through the desert.

91. *Whither did the star lead them?*

It went before them till it came to Bethlehem and stood still over the place where the child Christ was.

92. *When they went in and found the young child with Mary, His mother, what did they do?*

They fell down and worshipped Him, and presented to Him costly gifts of gold, frankincense and myrrh.

93. *Did they go back to Herod?*

No ; God warned them in a dream not to go back to Jerusalem, so they went home another way.

94. *After they had departed, what did the angel of the Lord, in a dream, tell Joseph to do?*

He told him to take Mary and the young child and flee into Egypt, and stay there until He should bring him word.

LESSON III.

ST. MATT. II. 15-23 ; ST. LUKE II. 39-52

95. *When Herod found that the wise men had not returned to Jerusalem, what did he do?*

He was very angry, and sent forth and slew all the children in Bethlehem from two years old and under.

96. *How many children were probably killed?*

Not more than fifty, as Bethlehem was a small town.

97. *Why did Herod do this cruel thing?*

Because he thought that in this way his supposed rival, Jesus, King of the Jews, would be surely destroyed.

98. *Soon after this terrible event, which is known as "the Massacre of the Innocents," what happened to Herod?*

He died a wretched death, leaving his kingdom to be divided among his three sons.

99. *Which of the three sons ruled over Judea and Samaria?*

Archelaus.

100. *Which, over Galilee?*

Antipas.

101. *When did the Holy Family return from Egypt?*

After the death of Herod.

102. *How did Joseph learn that Herod was dead?*

An angel of the Lord told him in a dream.

103. *Where did he at first intend to live?*

In Judea ; but Herod's son, Archelaus, was as wicked and cruel as his father ; so Joseph took Mary and the child Jesus up to Nazareth in Galilee.

104. *What kind of a town was Nazareth?*

It was a small town in the hilly portion of lower Galilee. It was built on a series of terraces, some of which were very steep.

105. *What are we told about Jesus in His early boyhood?*

Nothing, except that He grew both in body and in mind ; and as he grew, His character showed more and more perfect purity and goodness.

106. *What was the mode of life led by the Holy Family?*

Joseph followed his trade of carpenter, and, as they were poor, Mary probably spun, cooked the simple food, and visited the fountain (still called the Virgin's Fountain) every evening with her pitcher of earthenware carried on her head. Jesus probably played, helped his parents, learned to read, and went to the Synagogue.

107. *How did Christ spend much of His time?*

In studying the books of the Old Testament, which were written in Hebrew on rolls of parchment and kept in the Synagogue.

108. *How do we know that Christ studied the Scriptures so faithfully in his childhood?*

Because in His later teachings He quoted from the books of the Old Testament constantly, and with wonderful facility. His early study of the Scriptures was the secret of the perfect knowledge of them which He showed throughout His life.

109. *How old was Jesus when we next read of Him?*

Twelve years old. This age was regarded by the Jews as the boundary between childhood and youth.

110. *What was then done?*

The Jewish boys were then placed under regular religious training, and were obliged to go to Jerusalem three times a year to attend the religious feasts.

111. *What do we read of Jesus at this age?*

That He was taken by Mary and Joseph for the first time to Jerusalem to attend the feast of the Passover.

112. *What was the feast of the Passover?*

It was a commemoration of God's mercy to the Jews, when the destroying angel passed over the houses of the Israelites and slew the firstborn of the Egyptians in the time of Moses. (B. c. 1491.)

113. *When was the feast of the Passover celebrated?*

In the months Abib or Nisan, corresponding to our March or April.

114. *How long did the feast last?*

Seven days.

115. *How many days journey was it from Nazareth to Jerusalem?*

Three or four days.

116. *How did the Holy Family make the journey?*

They probably joined a caravan or company of friends and relations, some travelling afoot, some riding

asses or camels by day, and pitching their tents at night.

117. *What occurred after the feast was over, at the end of the first day's journey toward home?*

When the caravan halted at night, Mary and Joseph missed Jesus, and could not find Him among their kinsmen and friends.

118. *What did they then do?*

They returned to Jerusalem to look for Him.

119. *Where did they find Him?*

On the third day they found Him in the Temple sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard Him were astonished at His understanding and answers.

120. *What did His mother say to Him?*

She asked Him why He had treated them so, and said that they had been searching for Him with aching hearts.

121. *What was Christ's answer according to our present English version?* (St. Luke ii. 49.)

"How is it that ye sought me? Wist ye not that I must be about my Father's business?"

122. *According to the best authorities, this passage has been wrongly translated; how should it read?*

"Why this search? Might ye not have known that I was in my Father's house?" These are the first recorded words of Jesus.

123. *What did this answer show?*

That already, at the age of twelve, Christ realized His divine origin and the work He had come to do.

124. *What did He then do?*

He went home with His parents to Nazareth, and was "subject unto them."

125. *What do we know of the next eighteen years of Christ's life?*

We know nothing of what occurred during the next eighteen years. St. Luke merely mentions that Christ continued to grow in power of body and mind, and, because He was so pure and sinless, He continued to find favor in the sight of God and man. It is remarkable that of the thirty-three years of this wonderful life, we have almost no record except of the last three years.

126. *At what trade did Christ work?*

He worked in the carpenter's shop of Joseph.

127. *Why has it been thought by many that Nazareth was a wicked town?*

Because, when Nathanael, afterward one of the twelve Apostles, heard of Christ, he said, "Can any good thing come out of Nazareth?"

128. *Does this question of Nathanael's prove that Nazareth was a wicked town?*

No; it cannot be proved that Nazareth had a bad reputation. Nathanael's surprise was not that Christ should come from such a *wicked* town, but that He should come from such a *poor, insignificant* little town.

129. *During His early life in Nazareth, did not Christ have every opportunity of becoming acquainted with temptation and sin?*

Yes; Jesus had no sin in His own soul; but He must have early learned to see and know it in those about Him. In a small country village, it is easier to see the *bad* as well as the *good* in human nature.

130. *What was the state of religion among the Jews at that time?*

It was cold, formal, and insincere. The Jews, while they cared little for purity of heart, were absurdly

strict about matters of less importance. Their religion was all on the outside to be seen of men.

131. *What were the representative religious men of the time called?*

Pharisees and Sadducees.

132. *What kind of men were the Pharisees?*

They devoted themselves to the interpretation and observance of the Old Testament ceremonial law. But they were hypocritical, bigoted, and vain.

133. *How did they keep this law?*

By being religious only outwardly.

134. *For example, when the Lord said to the children of Israel, "Ye shall lay up these my words in your heart, and bind them for a sign upon your hand and as frontlets upon your eyes," what did He mean?*

He meant they were not to forget them but were to write them in their hearts.

135. *How did the Pharisees observe this law?*

Instead of obeying the spirit of these words, they wrote portions of Scripture on slips of parchment, enclosed them in small leather boxes, and bound them to the forehead and to the left arm, thinking they were thus obeying the law.

136. *What were these boxes called?*

Phylacteries.

137. *For another example, when the Lord commanded the Jews to "wear fringes on the borders of their garments, that they might look upon them and remember His commandments to do them," how did the Pharisees obey?*

They took the command literally, wore very large fringes on the hems of their garments, that every one might see how strictly they obeyed the law. Some-

times these fringes were white, and sometimes sky-blue, to represent heavenly purity.

138. *What curious custom did the Pharisees have of counting and twisting these fringes?*

They would count out eight threads, and wind one of them round the others ; first seven times with a double knot ; then eleven times with a double knot ; lastly thirteen times. The Hebrew characters representing these numbers, formed the words, *Jehovah One*.

139. *When they did any good action, what was their chief object?*

To be seen of men, and admired by them.

140. *How did our Lord speak to His disciples, of the alms-giving of the Pharisees?*

He said, "When thou doest thine alms, do not sound a trumpet before thee as the hypocrites do in the synagogues and in the streets, that they may have glory of men." (Matt. vi. 2.)

141. *Is it probable that the Pharisees actually caused trumpets to be sounded before them in the streets?*

No ; there is no trace of any such custom. Christ probably meant only to caution against *boasting* in alms-giving.

142. *How did the Pharisees pray?*

Standing on the corners of the streets, that they might be seen of men.

143. *They pretended to be humble, but were they really so?*

No ; they were very vain ; and thanked God that they were better than other men.

144. *Upon what did they particularly pride themselves?*

Upon being the direct descendants of Abraham ; on

this account they thought they were the special favorites of God.

145. *By this show of religion, did they succeed in deceiving people?*

Yes; they imposed completely upon the common people, and obtained great influence over them.

LESSON IV.

ST. LUKE I. 5-25; 57-80

146. *Who were the Sadducees?*

They were not so numerous as the Pharisees, but were wealthier and more aristocratic.

147. *What was their belief?*

They denied the resurrection of the dead.

148. *Who were the Essenes?*

Jewish hermits, spending their lives in retirement, denying themselves luxuries and even comforts; having all things in common and despising wealth and position.

149. *What were their principles?*

To worship God, to live virtuously, and to do good to all men.

150. *In what manner did they offer their prayers?*

Before sunrise they were not allowed to speak except in prayer. They prayed to the sun, and in order not to insult its rays, they hid or buried all polluting substances. By some they were called sun-worshippers; they probably did not really worship the sun, however, but only looked upon it as representing God's power.

151. *How did they esteem the name of Moses?*

They held the name of Moses next to that of God; he who blasphemed it suffered death.

152. *What was their daily occupation?*

They raised the vegetables, fruit, and wheat from which their simple meals were prepared, tended their flocks, and wove their linen.

153. *How did they take their meals?*

At noon, after bathing, they put on their white robes and ate together the simple meal which must be prepared by their priests, in order that the food might be kept free from pollution, and that it might be consecrated. Sometimes an Essene, when excommunicated, would starve to death, being bound by an oath not to take food prepared by any one *not* a priest, and thus being reduced to eat the very grass.

154. *Did they offer up sacrifices?*

No; they sent gifts to the Temple at Jerusalem; but, not believing in the slaughter of animals, they refused to offer sacrifices. They regarded their meals as sacrifices, those who prepared and presided over these meals being consecrated priests.

155. *How did they spend their Sabbaths?*

In absolute rest. They were more strict in keeping the Sabbath than other Jews. Their meals were prepared the day before, so that they need do no work of any kind. The whole day was spent in religious exercises and in studying the Scriptures.

156. *Why were they not mentioned oftener in the New Testament?*

Because their retired life, their modesty, piety, and benevolence removed them from the censures which the Pharisees and Sadducees brought upon themselves by their hypocrisy.

157. *Who were the Scribes?*

They were not a distinct sect, but were an important

class of men. They are called in the New Testament, doctors, lawyers, teachers of the law, etc.

158. *What was their occupation?*

They made the copies of the Scriptures which were used in the synagogues, and interpreted them; they also translated them from Hebrew into Greek. They were the lawyers of their time.

159. *What kind of men were they morally?*

They were much like the Pharisees—hypocritical, assuming sanctity while really indulging in selfishness and wickedness.

160. *What was then the state of society which Jesus was to influence?*

A mass of corruption within and of religious pretension without.

161. *Who was the “forerunner” of Christ?*

John the Baptist.

162. *Why the “forerunner”?*

Because he preached to make ready the way for Him.

163. *Why was he called the Baptist?*

Because the baptism which the Jewish teachers had required of all who were converted from heathenism, John demanded of every one, high and low, rich and poor, if they would be prepared for the coming of the Messiah.

164. *What had the prophet Malachi said about one who should go before the Messiah? (Mal. iii. 1.)*

“Behold, I will send my messenger, and he shall prepare the way before me.”

165. *Who were the parents of John?*

Zacharias and Elizabeth. Zacharias was a priest of the tribe of Levi, and Elizabeth was a descendant of Aaron, the first High Priest.

166. *Where did they live and where was John born?*
In the city of Juttah, near Jerusalem.

167. *How long before Christ was John born?*
Six months.

168. *How were the services of the Temple at Jerusalem conducted?*

There were twenty-four classes or courses of priests, each class in turn going to Jerusalem for one week at a time to officiate.

169. *To which class did Zacharias belong?*

To the eighth class or that of Abijah.

170. *How was the daily duty of each priest decided?*

By lot, so as to avoid jealousy.

171. *One day during Zacharias's week of service, what duty fell to his lot?*

To offer up incense on the golden altar in the Holy Place of the great Temple.

172. *How often was this done?*

Twice every day, before the morning and the evening sacrifice, that is, at nine in the morning and three in the afternoon.

173. *In what manner did Zacharias perform this office?*

In his white official robes, with covered head and naked feet; at the tinkling of the bell which announced that the sacrifice was ready, he went into the Holy Place, where no one but a priest could enter, to offer up the burning incense, in a large vessel of solid gold.

174. *What wonderful thing happened to him?*

At the time of evening service, the priest was all alone in the Holy Place, with the censer in his hand, when suddenly the angel Gabriel appeared before him, standing on the right side of the altar.

175. *How was Zacharias affected by this?*

At first he was alarmed, but the angel told him not to be afraid, that his prayer had been heard, and that he and Elizabeth should have a son, and they should call his name John.

176. *What did he say of this son?*

He shall be great in the sight of the Lord and filled with the Holy Ghost; and shall go before the Messiah to make ready the people of His kingdom.

177. *How did Zacharias receive this message?*

He doubted what the angel said.

178. *Why?*

Because he and Elizabeth were old and they had never had any children.

179. *What did the angel Gabriel then say to him?*

“Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words.”

180. *What did the people think?*

This interview had detained the priest longer than usual, and the crowd of people assembled in the outer courts were astonished at his delay.

181. *How did Zacharias act when he appeared to them?*

When at length he came forth, he made the people understand by signs that he had seen a vision.

182. *When did he return home?*

He remained at Jerusalem until the end of the week, when he returned home and made known to Elizabeth all these things.

183. *Soon after this, John was born. What name did the friends suppose he would receive?*

They wanted to call him Zacharias, after his father.

184. *What did Elizabeth say?*

“Not so ; but he shall be called John.”

185. *What did her kinsfolk say to this?*

“There is none of thy kindred that is called by this name.” And they appealed to the father to decide the matter.

186. *What did Zacharias do?*

He called for writing materials, for he was still dumb, and wrote, “His name is John.”

187. *What occurred then?*

In a moment his tongue was loosed, and he praised God.

188. *What sort of a life did John lead?*

Devoted from his childhood to the service of God, he lived a simple and severe life.

189. *When he grew to manhood where did he live?*

He retired to the desert regions of Judea, west of the Dead Sea.

190. *What does Josephus, the historian of ancient times, tell us?*

That there were many really pious Jews, who, disgusted with the corruption of the times, retired to the deserts, where they became teachers of divine things, and gathered about them many disciples.

191. *What did John wear?*

A garment of camel's hair fastened around the loins with a leathern girdle.

192. *What did he eat?*

Locusts and wild honey.

193. *John was a Nazarite ; what did that mean?*

A Nazarite was one who vowed not to taste wine or intoxicating liquors and not to shave or cut his hair.

194. *How long did John live in the desert?*

Until he was thirty years old.

195. *According to the Jewish law, how old must a man be before he could become a priest or preacher?*

Thirty years.

196. *What did John then do?*

He left the solitude of the desert and went to preach on the banks of the river Jordan.

197. *Where is the river Jordan?*

It is the principal river of Palestine, forming its eastern boundary. It rises in the extreme northern portion, and flowing south, empties into the Dead Sea.

198. *Describe the river.*

It is a swift, crooked, unnavigable stream. It is fordable in many places in summer, but in spring, very often overflows its banks.

LESSON V.

ST. MATT. III. 1-17; IV. 1-11; ST. MARK I. 1-13; ST. LUKE
III. 1-18, 21, 22; IV. 1-13

199. *Who went out to hear John preach?*

Multitudes of people from Jerusalem, all Judea, and the country about the Jordan. Even the Pharisees and Sadducees were eager to hear him.

200. *What was his special message to the multitude who thronged to listen to his words?*

"Repent ye, for the kingdom of heaven is at hand."

201. *What kind of a preacher was he?*

He was bold, not hesitating to lay bare the sins of every class.

202. *What did he say to the Pharisees?*

"O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance."

203. *What did he say to them about their descent from Abraham?*

Think it not enough to say within yourselves, "We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham."

204. *How did his preaching affect the multitude?*

Many who heard him were touched by his words, confessed their sins, and repented of them.

205. *As a symbol of this inward change what did John do to all those who received his message with faith?*

He baptized them in the river Jordan.

206. *What then was this baptism?*

It was a baptism of repentance, but not of faith and forgiveness.

207. *What is our present Christian baptism?*

Christian baptism is a symbol of faith in the Lord Jesus Christ.

208. *How did John's bold words affect the Pharisees?*

They were angry at his exposure of their sins, and turned away in unbelief.

209. *For what other reason were they offended?*

Because he treated lightly their descent from Abraham on which they so prided themselves.

210. *What did he preach to the publicans or tax-gatherers?*

"Exact no more than that which is appointed you."

211. *What to the soldiers?*

"Do violence to no man, neither accuse any falsely; and be content with your wages."

212. *Whom did the people think John might be?*

The expected Messiah.

213. *What did John say to this?*

"I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose."

214. *What did he say the Coming One would do?*

"He shall baptize you with the Holy Ghost and with fire."

215. *Where was Jesus all this time?*

Still living quietly in Nazareth of Galilee.

216. *When John had been preaching six months, what did Christ do?*

He left His quiet home at Nazareth, and went down to Judea to be baptized by John.

217. *How old was Jesus at this time?*

About thirty years.

218. *What did John say when Jesus came to Him to be baptized?*

He forbade Him, saying, "I have need to be baptized of thee, and comest thou to me?"

219. *What did Christ reply?*

"Suffer it to be so now; for thus it becometh us to fulfil all righteousness."

220. *Why was it right for our Lord to be baptized?*

That He might be formally set apart for His public ministry.

221. *What did John say to this?*

He consented, and went down to the river with Jesus and baptized Him.

222. *What wonderful thing now occurred?*

Upon coming up from the water, as Jesus stood praying, the heavens were opened, and the Spirit of God descended like a dove upon Him.

223. *What was thus shown?*

The three persons of the Trinity were thus revealed at the same moment : God the Father, God the Son, and God the Holy Ghost.

224. *God the Father, where?*

In the voice from heaven which said, "This is my beloved Son, in whom I am well pleased."

225. *God the Son, where?*

In the person of the Lord Jesus Christ standing on the banks of the river Jordan.

226. *God the Holy Ghost, where?*

Deseending like a dove, and resting upon the Messiah.

227. *What was the object of this miracle?*

To prove by this speeial divine testimony that Christ was the Messiah.

228. *What do we read that John said?*

"And I saw, and bare reoord that this is the Son of God."

229. *After His baptism, whither was Christ led by the Spirit?*

Into the wilderness, to be tempted of the devil.

230. *What wilderness?*

The wild desert region of Judea.

231. *How long was He there?*

Forty days.

232. *Of how many temptations are we told by St. Matthew and St. Luke?*

Three.

233. *Had He probably had many more temptations during the forty days?*

Yes.

234. *Had He eaten anything during the time He was there?*

No.

235. *What was the first temptation of which we read?*

The hunger of our Lord, caused by His long fasting, suggested the first temptation ; for Satan said to Him, "If thou be the Son of God, command that these stones be made bread."

236. *In His reply Jesus quoted from the Scriptures He had studied so faithfully during his youth. What was His answer?*

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Deut. viii. 3.)

237. *What did He mean by this?*

He meant that God could give Him life *without* bread. Man lives by *God*, not by bread.

238. *What was the second temptation?*

Satan asked Him to throw Himself down from the pinnacle of the Temple at Jerusalem.

239. *What was the quotation from the Scriptures which the tempter used?*

"If thou be the Son of God, cast thyself down ; for it is written, He shall give his angels charge concerning thee ; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

240. *What was Christ's reply?*

"It is written again, Thou shalt not tempt the Lord thy God."

241. *In what way was this a temptation to our Lord?*

By a miracle thus to show His power to the crowds of people always at the Temple, and to prove that He was the Son of God.

242. *What was the third and last temptation?*

Satan promised to give Him immediate possession over all his dominion if He would fall down and worship him.

243. *What was Christ's reply?*

"Get thee behind me, Satan ; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

244. *What great principle is here taught?*

That the end does not sanctify the means—God's work, which was to conquer Satan and sin, must be done by God's power, and not by any yielding to the evil one.

245. *What happened after this last temptation?*

Satan, having failed in his designs, left our Lord, and angels came and ministered unto Him.

246. *How was it possible that Christ, being God, could be tempted at all?*

Because Christ willingly took upon Himself human nature, capable of sinning but not having sinned. Thus He was subject to temptation.

247. *Is it thought that Christ was really carried bodily to the pinnacle of the Temple and to the high mountain, by Satan, in these temptations?*

No. It is thought that the temptations were suggestions presented to the mind of Christ by Satan, just as we are tempted now by him.

248. *Why do we think this?*

Because we read, in the Epistle to the Hebrews (chap. iv. 15), that Jesus Christ was "in all points tempted like as we are, yet without sin."

LESSON VI.

ST. JOHN I. 15-51 ; II. 1-11

249. *While Jesus was in the wilderness these forty days, where was John the Baptist?*

On the banks of the river Jordan, still preaching to the people.

250. *While he was preaching, who sent to inquire of him who he was?*

The great Sanhedrin.

251. *What was the Sanhedrin?*

The supreme council of the Jews.

252. *Of whom was it composed?*

Of seventy-one members, all elders, scribes, or priests.

253. *Who was the presiding officer?*

Generally the High Priest.

254. *Where were their meetings held?*

In a chamber of the Temple.

255. *What power did it have?*

The Romans allowed the Sanhedrin to try all the more important cases. It could pronounce sentence of death, but could not execute it without the consent of the Roman procurator.

256. *Who did the messengers from the Sanhedrin think John was?*

The Messiah, or Elias or some other prophet.

257. *When he denied this, what did the messengers say?*

"Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?"

258. *What did he reply?*

"I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." (Isa. xl. 3.)

259. *When the messengers found that he was not Christ nor Elias or the other prophet, what did they ask him?*

By what right he baptized.

260. *What was his answer?*

“I baptize with water, but there standeth one among you, whom ye know not. He it is who, coming after me, is preferred before me, whose shoe’s latchet I am not worthy to unloose.”

261. *What kind of shoes were worn then?*

Sandals or soles of leather bound to the feet by latchets, or cords. To unloose these was the work of a servant.

262. *What did this visit of the messengers of the Sanhedrin prove?*

It proved that John’s preaching was making a deep impression, in that the great rulers of the Jews took such notice of it.

263. *Where did this interview take place?*

At Bethabara, on the east shore of the Jordan.

264. *What occurred the next day?*

As John was preaching he saw Jesus approaching, who, after the temptation, returned immediately to the river Jordan.

265. *As Jesus came near what did John say?*

“Behold the Lamb of God, which taketh away the sin of the world.”

266. *What occurred the next day?*

As he stood on the banks of the river with two of his disciples, John the Baptist said to them, seeing Jesus, “Behold the Lamb of God !”

267. *What were the names of these two disciples?*

Andrew and probably John the Evangelist.

268. *Where do we read of these events?*

In the Gospel according to St. John.

269. *When John the Baptist pointed out Christ to his two disciples, Andrew and John, what did they do?*

They left him and followed Christ.

270. *By doing this what did they become?*

The first two disciples of Christ.

271. *To whom do we owe the few facts we have concerning the first of Christ's three years of public life?*

To St. John the Evangelist, who seems to have related nothing of which he was not a witness.

272. *Although he was the disciple whom Christ loved best, the one who was the first to follow Him, and the last to leave Him at the cross, does he often mention himself in his own narrative?*

No; only twice—when he came to Christ with Andrew, and when he describes the scene on Calvary and speaks of his loving intimacy with Christ.

273. *What did Andrew do?*

After spending a few hours with Jesus, he went and found his brother Simon Peter, and brought him to Christ. And he became the third disciple.

274. *What did Christ say to Peter?*

"Thou art Simon, the son of Jona; thou shalt be called Cephas, which is, by interpretation, a stone."

275. *The following day whom did Christ find, and what did He say to him?*

Philip; and said to him, "Follow me."

276. *Where was Philip's home?*

Bethsaida of Galilee, where Andrew and Peter lived.

277. *Philip was now the fourth disciple. Whom did he find, and what did he say to him?*

Nathanael; and told him he had found Jesus of Nazareth, of whom the prophets had written.

278. *What did Nathanael say, and what was Philip's reply?*

He said, "Can there any good thing come out of Nazareth?" And Philip replied, "Come and see."

279. *When Jesus saw Nathanael coming to Him what did He say?*

“Behold an Israelite indeed, in whom is no guile.”

280. *Nathanael was now the fifth disciple. Name the five in the order in which they were chosen.*

John, Andrew, Simon Peter, Philip, and Nathanael sometimes called Bartholomew.

281. *Shortly after this, whither did Christ and His five disciples go?*

To Cana, to attend a marriage.

282. *Where is Cana?*

It was a little town in Galilee near Nazareth, Christ's home.

283. *What occurred at the marriage feast?*

The supply of wine failed.

284. *Who told Jesus of this?*

His mother, who was one of the invited guests.

285. *What was His answer to her?*

“Woman, what have I to do with thee? Mine hour is not yet come.”

286. *What did Mary say to the servants?*

“Whatsoever he saith unto you, do it.”

287. *What stood in the room?*

Six large stone jars holding seven or eight gallons each.

288. *For what use were these jars intended?*

To contain water for the purification of the guests after the custom of the Jews.

289. *What, for example, was one of these customs?*

That each guest should wash his hands immediately before partaking of food, for fear they might have become defiled by touching something unclean.

290. *What did Jesus tell the servants to do?*

To fill these water-pots with water, and then pour out and bear to the governor of the feast.

291. *What happened then?*

The servants did as they were ordered, and when the governor tasted the liquid, he found it was wine.

292. *What did the governor of the feast say of this miraculous wine?*

He told the bridegroom, that generally the best wine was set forth at the beginning of the feast, but he had saved it till last.

293. *What was the main object of this first miracle of Christ's?*

To prove His divine power, and to confirm His disciples in their belief.

294. *What did it show?*

It showed that Christ had sympathy with bodily needs as well as spiritual.

295. *What else did it show?*

That he sympathized with pleasure as well as with sorrow.

LESSON VII.

ST. JOHN II. 12, 13

296. *Whither did the Lord go from Cana?*

To Capernaum.

297. *Where was Capernaum?*

On the Sea of Galilee, about eighteen miles north-east of Cana.

298. *What can you say of it?*

It was our Lord's home during much of His early ministry, and the scene of many of His miracles and

teachings. It was a station for a Roman garrison and a custom-house. It had at least one synagogue.

299. *How long did Christ remain at Capernaum?*

Only a short time, for the Passover was at hand, and Jesus and His disciples went to Jerusalem to keep this feast.

300. *What can you say of the city of Jerusalem?*

It was built on four hills, very steep and difficult of access; and was surrounded by massive walls with great gates and high towers of observation.

301. *What of the streets?*

They were mostly narrow, and very crooked and steep.

302. *What was built on one of these four hills called Mount Zion or the City of David?*

The palace of King David.

303. *What on Mount Moriah?*

The great Temple.

304. *What did King Solomon cause to be built from the palace on Mount Zion to the Temple on Mount Moriah?*

A great causeway or bridge (in some places three hundred and fifty-four feet high), leading up a gentle ascent to the Temple gate.

305. *What was the population of Jerusalem in the time of our Lord?*

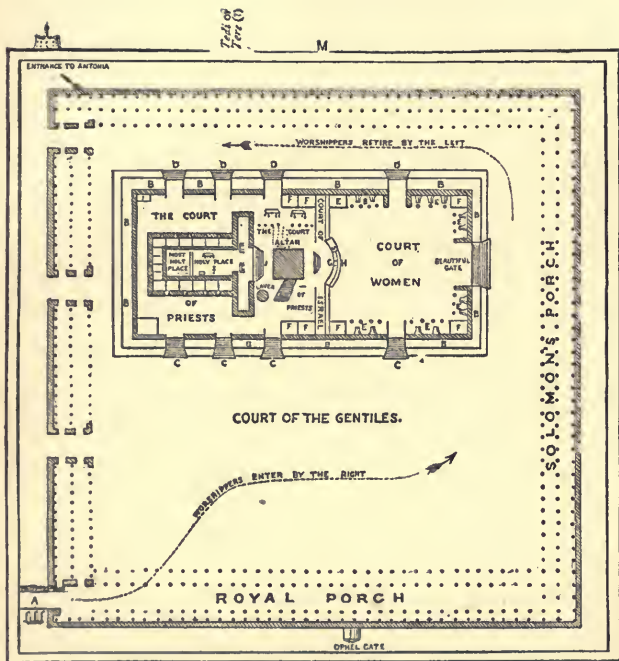
It is said to have been about six hundred thousand. And at the great feasts this number was increased to nearly three millions.

306. *Where in Jerusalem was the feast of the Passover celebrated?*

In the great Temple.

307. *By whom and when was this Temple first built?*

By King Solomon, B. C. 1000. It was the first temple the Jews had.



308. *Who before Solomon had wished to build it?*

His father, King David.

309. *Why did not God permit him?*

Because he was a man of war and had shed blood.

310. *When and by whom was Solomon's Temple destroyed?*

B. C. 588, by Nebuchadnezzar.

311. *Who built the Temple which stood in the time of Christ?*

Herod the Great, on the old foundations.

312. *How long was it in building?*

Forty-six years.

313. *What can you say of the foundations?*

They alone cost years of labor. In order to make the top of the mountain broad and level, it was built up hundreds of feet from the base, with immense blocks of stone, soldered together with lead. (Some of these stones measured from twenty to forty feet, and weighed one hundred tons each.)

314. *How large was the square thus formed on the top of Mount Moriah?*

Nearly one thousand feet. It was enclosed by a high wall.

315. *How many principal entrances were there?*

Four; all on the western side of the wall.

316. *Of these four entrances, how was the most northerly approached?*

Probably by a flight of steps from the lower city.

317. *Which was the most magnificent approach?*

That at the southwestern angle, by the great bridge which was built from the king's palace on Mount Zion.

318. *To what did these four gates lead?*

A large square court called the Court of the Gentiles, which extended completely around the Sanctuary.

319. *Why was it called the Court of the Gentiles?*

Because it was open to every one, Jew or Gentile.

320. *What ran all around the outer edge of this court against the wall?*

Magnificent cloisters, or "porches" as they are called in the New Testament.

321. *How were these porches built?*

With double rows of columns, each cut from a solid block of marble. These cloisters, or porches, were covered by flat roofs richly ornamented.

322. *What was the cloister on the south side of the court called?*

The Royal Porch.

323. *On the east side?*

Solomon's Porch.

324. *How was the Court of the Gentiles paved?*

With finest mosaic.

325. *Did the Sanctuary stand in the centre of this court?*

No ; it stood toward the north and west.

326. *Surrounding the Sanctuary on every side was a screen or balustrade of marble four and a half feet high. What inscriptions were placed here?*

Inscriptions in Greek and Latin warning Gentiles and heathen not to approach within on pain of death.

327. *Within this enclosure, which was some nine feet higher than the surrounding Court of the Gentiles, and approached on every side by fourteen steps, stood the Sanctuary itself. How did it face, and where was the main entrance?*

Toward the east, where was the principal gate.

328. *Give the name of this gate, and describe it.*

It was called the Gate Beautiful. The ascent to it was by twelve steps. It was made of dazzling Corinthian brass most richly ornamented. Its double doors were so massive that it took twenty men to open and close them.

329. *Into what court did this gate open?*

The Court of the Women.

330. *Why was it called the Court of the Women?*

Not because it was for women alone, but because they could go no further in the Sanctuary. It was the common place of worship for all Jews, men as well as women.

331. *Describe this court.*

It was two hundred feet square. Around it was a simple colonnade within which were placed thirteen chests, or "trumpets" as they were called, for contributions of money.

332. *Why were they called trumpets?*

Because they were shaped like trumpets, narrow at the top and wide at the bottom.

333. *Why were there thirteen of these boxes?*

Because the money in each was for a different object which was marked upon it. Nine were for the reception of "tribute money," or what was due by worshippers; the other four were for voluntary gifts.

334. *Were there any other gates to this Court of the Women?*

Yes; one on the north side and one on the south.

335. *Passing through the Court of the Women, ascending fifteen steps through the gate called Nicanor, what was the next court?*

The Court of Israel.

336. *What took place on these steps leading to the Court of Israel?*

Here the Levites sang and played during the service; and here the Israelites presented themselves to the priests for purification.

337. *What can you say of the Court of Israel?*

It ran the entire width of the Sanctuary, but was only sixteen feet deep. Here the Israelites stood while the priests offered up their sacrifices.

LESSON VIII.

ST. JOHN II. 13-25

338. *Ascending two more steps, what court was reached?*

The Court of the Priests.

339. *What stood in the centre of the Court of the Priests?*

The Temple itself.

340. *Of what did the Temple itself consist?*

The Holy of Holies, the Holy Place, and the Porch.

341. *How was it built?*

On immense foundations of solid blocks of white marble covered with gold. The Porch was approached by a flight of twelve steps.

342. *What can you say of the Porch?*

The entrance was covered by a splendid veil. In it were kept the valuable gifts presented to the Temple; here were also two tables, one of gold and one of marble, for the shew bread.

343. *Describe the entrance from this porch into the Holy Place.*

There were double doors covered with gold and screened by a rich curtain.

344. *What was over this door?*

An immense vine of solid gold, with clusters of grapes hanging from it, each cluster the height of a man.

345. *How large was the Holy Place, and what did it contain?*

It was about thirty feet wide and sixty feet long, and contained the golden candlestick, table of shew bread, and altar of incense.

346. *Who could enter here?*

Only the priests. It was here Zacharias was standing when John's birth was announced to him.

347. *How was the Holy Place separated from the Holy of Holies?*

By a partition of cedar wood, wonderfully carved, overlaid with gold.

348. *Between them, what communication was there?*

Folding doors, screened with a richly embroidered veil.

349. *How large was the Holy of Holies, and what did it contain?*

It was thirty feet square and was now quite empty, a large stone occupying the place where the ark with the mercy seat had stood.

350. *Who alone could enter the Holy of Holies, and how often?*

The High Priest, and only once a year, on the day of atonement.

351. *Of what was this Temple, consisting of the Holy of Holies, the Holy Place, and the Porch, built?*

Of immense blocks of pure white marble, overlaid with plates of solid gold.

352. *Most of the courts of the Sanctuary were not roofed, but were open to the air ; the Temple proper had a roof, however. Describe it.*

It had a gabled roof of cedar, covered with golden spikes, and surrounded by a beautiful balustrade.

353. *With the sun shining on it, what was the effect of this beautiful building, placed on the highest point and visible for miles around ?*

It was most dazzling ; so much so, that it was almost impossible, at times, to look at it.

354. *By whom was this Temple built, and in how long a time ?*

By the priests themselves, in a year and a half.

355. *Why was it built by priests ?*

Because it was forbidden any one not a priest to enter there, so Herod ordered a large number of priests to learn the trade of carpentry and stone cutting in order that they might build that part of the Temple.

356. *The Temple was completely surrounded by the Court of the Priests. How was this court entered ?*

By three gates on the north and three on the south, in addition to the entrance from the Court of Israel.

357. *What stood in the Court of the Priests in front of the Temple Porch, between it and the Court of the Israelites ?*

The great altar of burnt offering.

358. *Describe it.*

It was built of rough stones and brass, and was forty-eight feet square on the top and fifteen feet high. An inclined plane led up to it.

359. *What were at the four corners of the altar ?*

Straight, square, hollow projections, called the four "horns," into which were poured the "drink offerings."

360. *Mention some other things contained in the Court of the Priests.*

There was an immense laver of brass, supported by twelve lions, drained every morning and filled every evening by machinery, in which twelve priests could wash at the same time.

361. *What else was there?*

Everything required for the sacrifices—knives for killing the animals, tables for cutting them and laying them out, gold and silver vessels for catching the blood.

362. *Around the wall enclosing the Court of the Priests were numerous compartments, or rooms. For what were they used?*

In one the great Sanhedrin held its meetings. Others were used by the priests.

363. *Such was the great Temple in the time of Christ. At the Feast of the Passover, the outer court or the Court of the Gentiles was a scene of noise and confusion. What were sold there?*

The Jews kept in pens, oxen, sheep and doves to sell for sacrifice.

364. *Who else carried on their trade there?*

Money-changers, who exchanged the Roman coins for the Jewish half-shekel, receiving a commission.

365. *Why was this exchange of money necessary?*

Because every worshipper was required to pay "tribute-money" towards the expense of the Temple, and this money must be paid in the Jewish half-shekel.

366. *What was a Jewish shekel?*

It was a certain weight, either of gold or silver. The silver shekel was equal to fifty cents; the gold, to four dollars.

367. *Visitors who came many miles to attend the feast could not bring with them animals for sacrifice, and so were obliged to buy them here, and also to exchange their foreign money for Jewish coin. What was the effect of this traffic?*

The Court of the Temple was turned into a noisy market, very disturbing to those who came to worship in the inner courts.

368. *Who sanctioned this desecration and profited by the sales?*

The priests themselves.

369. *Such was the scene that presented itself to the eyes of our Lord, when, having come to Jerusalem with His five disciples to attend the Feast of the Passover, He entered the court of the Temple. What did He do?*

He made a seourge of small eords, and drove out the sheep and the oxen, and poured out the changers' money and overturned their tables; and said unto them that sold doves, "Take these things henee; make not my Father's house an house of merehandise."

370. *How could Jesus prevail, single-handed, against so many?*

Because the crowd of sellers and money-changers were conseienec-strieken; they knew they were doing wrong, and were overeome by the holy indignation in Christ's faee, the righteous anger in His eyes, and the seathing rebuke of His words.

371. *This was Christ's first public act of authority. When He had thus purged the court of the Temple, what did certain of the Jews demand of Him?*

By what authority He had done this aet. They said: "What sign showest thou unto us, seeing that thou doest these things?"

372. *What was Jesus' answer?*

"Destroy this temple, and in three days I will raise it up."

373. *What did Jesus mean by this?*

He referred to the temple of His body, which He knew the Jews would destroy, but which in three days would rise from the dead.

374. *How was this an answer to their first question?*

That He should rise from the dead would prove His Messiahship, and therefore His right to have thus purged the Temple.

375. *Did the Jews understand His meaning?*

No; they thought He referred to their Temple, and said, "Forty and six years was this temple in building, and wilt thou rear it up in three days?"

376. *So interpreted, how did the Jews regard Christ's words?*

As a vain boast, and when Jesus was brought to trial, they were quoted against Him.

377. *During Christ's stay at Jerusalem, what more did He do?*

He performed many miracles, which caused numbers to believe on him.

LESSON IX.

ST. JOHN III. 1-36; IV. 1-9; ST. MATT. XIV. 3-5; IV. 12; ST. MARK VI. 17-20; I. 14; ST. LUKE III. 19, 20

378. *Although the Pharisees and rulers generally rejected Christ, were there not some who believed and followed Him?*

Yes.

379. *Who came to Him by night?*

Nicodemus, a Pharisee, and a member of the Sanhedrin.

380. *Why did he go to Him?*

Because he felt that no one could work such miracles except God be with him.

381. *Why did he go thus secretly by night?*

Perhaps because he was afraid to go openly by day lest his Pharisee friends should disown him. Or perhaps because he could thus speak more freely with Jesus after the crowd of the day had dispersed.

382. *What did Jesus say to him?*

"Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God."

383. *What did Nicodemus understand by these words?*

He thought of God's kingdom as an earthly kingdom, and understood by Christ's words that he must literally be born again.

384. *How did Christ answer his questions?*

He told him that it was not enough to be born a Jew and to be a Pharisee; his heart must be changed in order to become a true child of God.

385. *How did Christ illustrate His meaning?*

He used the wind as an illustration. The wind is invisible, not so its effects. God's Holy Spirit is not visible, but when the heart is touched by it, the effects are as evident as those of a strong wind. (The Greek word is the same for wind and for spirit, thus suggesting the illustration.)

386. *To what fact did Christ allude as another illustration?*

At one time when the children of Israel were traveling in the desert, fiery flying serpents came and bit

them, and many of them died. God commanded Moses to make a serpent of brass and lift it up high on a pole ; and God promised that whoever looked upon this serpent should be made whole.

387. *How did Christ apply this illustration ?*

He said : “ Even so must the Son of Man be lifted up ; that whosoever believeth in him should not perish, but have eternal life.”

388. *What beautiful words does He add, explaining to Nicodemus why God sent His Son into the world ?*

“ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

389. *What do we know of the next few months of Christ's first year of public ministry ?*

Only that He tarried in Judea near the river Jordan.

390. *What occurred there ?*

Great crowds came to hear Him, and many were baptized by His disciples.

391. *John the Baptist was also baptizing not far from where Christ was. What did the disciples of John tell him ?*

That Christ was baptizing, and that all men came to him.

392. *John was too noble to be jealous ; what did he reply to his disciples ?*

“ Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him.” “ He must increase, but I must decrease.”

393. *Was this baptism of repentance generally accepted by the Jews ?*

No : though crowds accepted it and repented, they were of the poor and common class.

394. *What of the rich and influential, those who ruled and directed public opinion, such as the Priests, Pharisees, Sadducees, and Scribes?*

With a few exceptions they rejected Christ and refused to repent and be baptized.

395. *What happened to John the Baptist not long after this?*

He was cast into prison by Herod Antipas, son of Herod the Great.

396. *Why?*

Herod had taken his brother's wife and married her. John had rebuked him for this unlawful act. On this account the woman, whose name was Herodias, was angry, and persuaded Herod to imprison John.

397. *What revenge did she seek?*

She wished Herod to have John slain. But he was afraid to order this done, because the people honored John as a prophet.

398. *After this whither did our Lord intend to go next?*

He prepared to return to Galilee by the shortest route through Samaria.

399. *When they reached Sychar, a town in Samaria, about forty miles north of Jerusalem, what occurred?*

The disciples went into the town to buy meat, and Jesus, being wearied with His journey, sat down by a well to rest.

400. *What famous well was this?*

It was Jacob's well.

401. *Who was Jacob?*

Jacob was a Jewish Patriarch who lived over seventeen hundred years before Christ. God changed his name from Jacob to Israel. On this account, after him the Jews were called Israelites.

402. *What can you say of this well which belonged to Jacob?*

It was one hundred feet deep, built up with rough stones, and has been visited by pilgrims of all ages, but particularly since Christ's time. It is one of the few spots mentioned in the New Testament which to this day are positively identified.

403. *As Jesus was resting here at the sixth hour, or about noon time, who came to the well to draw water?*

A woman of Samaria.

404. *What did Jesus say to her?*

"Give me to drink."

405. *What was the woman's reply?*

"How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans."

406. *Why did the Jews have no dealings with the Samaritans?*

Because the Samaritans were not of pure Jewish blood. They had intermarried with Gentiles, and for several centuries there had been a bitter enmity between the two nations.

407. *Why did the Samaritans hate the Jews?*

Because after the captivity, when the Jews rebuilt their ruined Temple, the Samaritans wished to help them; but their offer was rejected with scorn.

408. *What did the Samaritans do?*

They built themselves a temple at Mount Gerizim, and worshipped there.

409. *What was their religion?*

They still retained many heathen rites and customs, but accepted the law of Moses as contained in the Pentateuch or first five books of the Old Testament. They expected the coming of the Messiah.

410. *What did the Samaritans claim?*

That because their forefathers had worshipped there, their Temple at Mount Gerizim was built upon a holier spot than that at Jerusalem.

411. *What did the Jews claim?*

That Jerusalem was the place selected of God for the Temple, and was therefore the only true place of worship.

LESSON X.

ST. JOHN IV. 9-42; 46-54

412. *What was the effect of this bitter hatred and jealousy between the Jews and Samaritans?*

The Jews would not allow the Samaritans to enter even the outside court of their Temple. They pronounced their cattle and their fruit unclean, and counted all their people accursed forever.

413. *How did the Samaritans retaliate?*

They refused lodgings to all Jews who were passing through their country to attend the feasts at Jerusalem. Many, through fear of the Samaritans, were compelled to take the longer route by the east of the Jordan.

414. *What other provocations did the Samaritans offer the Jews?*

The Jews had a custom of lighting beacon-fires on the highest mountains to inform those afar off of the exact time of the new moon. The Samaritans would often light rival fires and thus perplex the watchers on the mountains. Therefore, the Jews were obliged to send out trusty messengers who should give the time of the new moon.

415. *What did the Samaritans do to "defile" the Temple at Jerusalem?*

One night they strewed the Temple courts with dead men's bones. This was a terrible insult to the Jews, who avoided touching any dead thing, or having anything dead brought into their Temple. They were forced to go through a long course of cleansing before they considered their Temple purified from this defilement.

416. *It was on account of this bitter enmity that the Samaritan woman expressed surprise that Jesus, a Jew, should ask her for water. What did Christ say to her?*

"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water."

417. *What else did He say of this water?*

"Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life."

418. *What did the woman say?*

"Sir, give me this water, that I thirst not, neither come hither to draw."

419. *How did Christ arouse her astonishment?*

By telling her some incidents in her own life which convinced her He was a prophet.

420. *Her interest in Him now thoroughly aroused, what disputed point did she bring before Him in order to get His opinion?*

She said, "Our fathers worshipped in this mountain; and ye say that in Jerusalem is the place where men ought to worship."

421. *How did Jesus answer her ?*

“Woman, believe me, the hour cometh, when ye shall neither in this mountain nor yet at Jerusalem worship the Father.”

422. *What else did He try to make her understand ?*

That the place where people prayed was not so important as the spirit with which they prayed.

423. *What were His words ?*

“God is a Spirit : and they that worship Him must worship Him in spirit and in truth.”

424. *What did the woman then say ?*

“I know that Messias cometh, which is called Christ : when he is come, he will tell us all things.”

425. *What did Jesus say ?*

“I that speak unto thee am he.” This is one of the few times in which Christ openly asserted His Messiahship.

426. *What did the woman do ?*

She left her water-jar, and went into the city, and said to the men, “Come, see a man which told me all things that ever I did : is not this the Christ ?”

427. *By this time who returned to Him ?*

His disciples came, and wondered that He should talk to this woman. However, they said nothing, but begged Him to eat of the food which they had brought from the city.

428. *What did Christ say ?*

“I have meat to eat that ye know not of.”

429. *What did the disciples say one to another ?*

“Hath any man brought him ought to eat ?”

430. *What did Jesus say to them ?*

“My meat is to do the will of him that sent me, and to finish his work.”

431. *What is the meaning of these words?*

The exact translation of the words is : " My food is that I may do the will of him that sent me, and thus finish his work." This was his spiritual food and refreshment ; His bodily needs were forgotten while doing the will of His Father in teaching the Samaritan woman.

432. *When the woman returned with the Samaritans from the city, what did they ask of Christ?*

They besought Him that He would tarry with them.

433. *How long did He stay at Sychar, in Samaria, and what was His success there?*

Two days, and many believed on Him.

434. *What does St. John tell us the Samaritans said to the woman who had called them?*

" Now we believe, not because of thy saying ; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

435. *After Christ and His disciples had tarried two days in Sychar, whither did they go?*

Into Galilee, the most northern portion of Palestine, and the scene of Christ's ministry during the next eighteen months.

436. *What can you say of Galilee?*

It is a small country, thirty miles broad by sixty long. It consists mostly of an elevated plane, broken by mountains. Toward the east it drops suddenly to the beautiful blue waters of the Sea of Galilee.

437. *What does Josephus say of its cities and villages?*

He says that there were two hundred and forty ; not one of the cities having less than fifteen thousand inhabitants.

438. *What of its products?*

The soil was rich and the country fruitful. Corn, oil, figs, oranges, wine, olives, and almost all fruits were produced in this tropical climate.

439. *How was Jesus received in Galilee?*

With honor, because the report of the miracles wrought by Him in Jerusalem had been brought thither.

440. *Whither did Christ first go?*

To Cana, where He had performed His first miracle of turning water into wine at the marriage feast.

441. *Who came to Him there, and why?*

A nobleman who lived at Capernaum. His son was ill, at the point of death, and when he heard that Jesus was at Cana, he went and besought Him to come down and heal his son.

442. *What did Jesus say to him?*

"Except ye see signs and wonders, ye will not believe."

443. *How did the father reply?*

"Sir, come down ere my child die."

444. *What did Jesus then say to him?*

"Go thy way; thy son liveth."

445. *Did this reply satisfy the father?*

Yes; for he immediately started on his journey home.

446. *What occurred on the road?*

His servants met him, saying, "Thy son liveth."

447. *What did the nobleman ask them?*

At what hour he began to mend.

448. *What did they say?*

"Yesterday at the seventh hour (or one o'clock P. M.) the fever left him."

449. *What did the father know by this?*

That at the very time when Jesus had said in Cana,

"Thy son liveth," the child, who was in Capernaum, was made whole.

450. *How was the nobleman affected by this?*

He believed, "and his whole house."

LESSON XI.

ST. LUKE IV. 16-31 ; ST. MATT. IV. 13-16

451. *Whither did Christ go next?*

To Nazareth, the town where He had spent His childhood.

452. *Where did he go on the Sabbath day?*

Into the synagogue.

453. *What was the synagogue?*

A house where the Jews held their regular meetings for divine worship. The synagogue was also used for a court of trial, and sentence was sometimes executed there.

454. *Where only could synagogues be erected?*

In those places where ten men of age, learning, and piety could be found to attend the services. Three of these men were chosen as rulers.

455. *Where were these synagogues generally built, and of what did they consist?*

They were generally built on elevated ground, and consisted of two parts.

456. *Describe these two parts.*

The most westerly part contained the ark or chest in which were kept the rolls of parchment containing the Law and the Prophets of the Old Testament. The other part was the body of the synagogue, in which the congregation sat.

457. *Where did the elders or rulers sit?*

In front of the ark or chest, facing the congregation. These seats were called the chief seats in the synagogue. Between them and the congregation was the pulpit, or reading desk.

458. *Of what did the service consist?*

Of prayers, reading the Old Testament Scriptures from the parchment rolls, the ruler or preacher reading two or three verses at a time, and a scribe translating them from the Hebrew. The last part of the service consisted of expounding the Scriptures and preaching from them. This was done by one of the rulers, or by some distinguished person who happened to be present.

459. *Why was it necessary to translate the Hebrew Scriptures in the synagogue?*

Because Hebrew was a dead language; many of the people could not understand it, and therefore the Scriptures were translated by a scribe into either Aramaic or Greek, in order that they might be understood by all.

460. *What did Christ do when He entered the synagogue?*

He stood up and read from that portion of the prophecy of Isaiah (lxi. 1, 2) which tells of the mission or office of the Messiah.

461. *What was this mission?*

To preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives, recovering of sight to the blind, and to preach the acceptable year of the Lord.

462. *After Christ had finished reading, what did He do?*

He closed the scroll, and sat down to preach. It was the custom for preachers to stand while reading the Scriptures and to sit while preaching.

463. *How were His words received?*

At first the people wondered at the gracious words which fell from His lips. He said He was the Messiah of whom He had just read. But He also said, "No prophet is accepted in his own country."

464. *Was this true?*

Yes; for as soon as they began to recognize in Him the son of their townsman Joseph, they thought He could not be the Messiah, and they asked signs, such as He had given elsewhere, to prove His Messiahship.

465. *What else did He say which angered the people?*

He hinted that God's mercy was not for the Jews alone, but for the Gentiles as well.

466. *What two stories from their own history did He quote to show this?*

The first was of the long famine, when Elijah helped a widow woman who was a Gentile and not a Jew; the second was a story of a man, also a Gentile, who was a leper, and whom Elisha healed, an act of mercy which he did not show to a Jew.

467. *How did the people receive this?*

They were filled with fury, thrust Him out of the synagogue, led Him to the brow of the hill on which the town was built, and would have cast Him down headlong, but He escaped.

468. *Finding that He could no longer remain in Nazareth, whither did our Lord go?*

He returned to Capernaum, on the Sea of Galilee, where He took up His abode, making short journeys through Galilee, and returning again to that place.

469. *Where on the Sea of Galilee was Capernaum situated?*

Every trace of the town has vanished, but it is thought to have been on the northwestern shore of the Sea of Galilee.

470. *By what other names was this lake known?*

Lake of Gennesaret, and the Sea of Tiberias, and, in the Old Testament, Sea of Chinneroth.

471. *What can you say of this lake and its shores?*

The lake is pear-shaped, the broader end toward the north. It is about six miles broad and twelve long. On the eastern shore towered high, bare hills; on the western, the mountains sloped gently; their sides at that time were richly cultivated. The western and northern shores were thickly studded with towns and villages.

472. *Are any of these towns still found there?*

No; they have all vanished, with the exception of a small ruin of Tiberias on the western shore.

473. *What can you say of the water of the lake?*

The Jordan enters at the north, a muddy stream, coloring the lake for a mile, and passes out at the south, pure and bright. The lake water is clear and sweet to the taste; its level is between six and seven hundred feet below that of the Mediterranean Sea.

474. *What was found in the water of the lake?*

It was well stocked with fish of various kinds. One kind often appeared in dense shoals, which blackened the surface of the water. Thousands of fishermen found employment.

475. *How did the lake appear in the time of Christ?*

It was a scene of life and activity. Great numbers of boats for fishing and for pleasure were seen moving to and fro on its surface.

476. *Although Jesus abode there for the next eighteen months, and paid taxes as a citizen of the town, did He have a home of His own?*

No ; he seems to have been dependent upon others even for a place to sleep. Possibly He lived with Simon Peter, His disciple, who was a fisherman, and whose home was there.

LESSON XII.

ST. MATT. IV. 18-23 ; VIII. 2-4, 14-17 ; ST. MARK I. 16-45 ;
ST. LUKE IV. 31-42 ; V. 1-16

477. *The fame of Christ was now spreading rapidly through Galilee, and crowds of people came to see Him and hear Him. One morning He went down to the shores of the lake, and, the crowd being great, what did He do?*

He saw two fishermen's boats empty, their owners having left them to wash their nets, and He entered into one, which was Simon's, and begged him to push out a little from the land, and He sat down and taught the people from the boat.

478. *When He had finished speaking, what did He say to Simon Peter and Andrew his brother, who was with him?*

He told them to launch out into deep water and cast down their nets for a draught of fishes.

479. *What did Peter reply?*

"Master, we have toiled all the night, and have taken nothing : nevertheless, at thy word I will let down the net."

480. *What was the result?*

They caught such a multitude of fishes, that their net broke, and they called to their partners John and James, in the next boat, to come and help them. And both boats were filled.

481. *What did Simon Peter do when he saw it?*

He fell down at Jesus' knees, saying, "Depart from me; for I am a sinful man, O Lord," for he was astonished, and all that were with him, at the draught of fishes they had caught.

482. *What did Christ reply?*

"Fear not; from henceforth thou shalt catch men."

483. *What did He mean by this?*

That He wished these four men, John, Andrew, Peter, and James, to leave their occupation of fishing, and become His constant followers, teaching men of the Kingdom of Christ.

484. *These were the same four men who had been with Him in Jerusalem; what would we infer from this?*

That Christ had given them permission to return to their homes for a time; but now that His fame and His work were increasing, He wished them with Him always, to help Him and learn of Him, that they might carry on His work after He had left them.

485. *How did these four disciples respond to the call?*

They immediately left their boats and their nets and followed Him.

486. *Whither did our Lord go the next Sabbath day?*

Into the synagogue to teach.

487. *How did the people of Capernaum receive His teaching?*

With wonder and amazement. He taught them a new doctrine of love, unselfishness, and forgiveness.

488. *To what kind of preaching were they accustomed?*

The rulers and Scribes had talked and preached more of the ceremonial law, how broad their phylacteries should be, how wide their fringes, just how strict they should be in the observance of the Sabbath.

489. *No wonder, then, that the people should be surprised that Christ should not even refer to these matters, but should talk of a nobler, higher, and broader religion which they knew not of. What happened in the synagogue that day?*

There was a man present possessed with an evil spirit, and Jesus rebuked the spirit, saying, "Hold thy peace and come out of him." And the spirit came out of him, and he was in his right mind.

490. *What did the people think?*

They were amazed that Christ should have such power, and His fame spread still more throughout Galilee.

491. *After leaving the synagogue, whither did Christ go?*

Home to Simon Peter's house.

492. *What happened there?*

Peter's wife's mother lay sick of a fever. Christ took her by the hand and lifted her up, and immediately the fever left her, and she was able to rise and serve them.

493. *What occurred that evening after sunset?*

Crowds of people thronged about the door of the fisherman's humble home, bringing with them on cots their dear ones who were maimed, sick, blind or lunatic, waiting in silent awe for Christ to come out and heal them.

494. *What did our Lord do?*

He healed them every one. No case was too difficult

for Him. That day is known as the day of miracles at Capernaum.

495. *Why did not they come till after sunset?*

The Jewish Sabbath ended at six o'clock in the evening. They probably waited till after this hour because they were so strict in their observance of the Sabbath.

496. *What did our Lord do early the next morning?*

Long before day, He arose and went out to a solitary place to pray.

497. *Who followed Him?*

Peter followed after Him and said, "All men seek for thee."

498. *What did the people beg of Him?*

That He should not depart from them.

499. *What did Christ reply?*

"I must preach the kingdom of God to other cities also : for therefore am I sent."

500. *Whither then did He go?*

Taking with Him His disciples, He started on His first preaching tour through all Galilee, teaching in the synagogues and healing all manner of disease.

501. *Only one of these miracles is recorded in the Gospels. What was it?*

The healing of a leper.

502. *What is leprosy?*

An awful disease, beginning with small white specks or scales on the skin, spreading slowly year after year, until the whole body is covered and disfigured by them, turning a ghastly white color. The hair also would turn white, the eyes almost fall from their sockets, and when the disease finally ate into the bones, the joints would fall apart and the limbs one by one actually fall away.

503. *How did the Jews look upon a leper ?*

With abhorrence. Any one suspected of having the disease was sent to the priest. If the priest decided it was a case of leprosy, the man was considered unclean and was excommunicated.

504. *Where must he live ?*

Not within the city walls ; but apart with others who were afflicted with the same terrible disease.

505. *How must he dress ?*

As he was looked upon as one dead, he must wear the emblems of mourning. That is, his garments must be rent, and his face half covered. Wherever he went he must cry, "Unclean, unclean !" to warn people.

506. *Was the disease contagious ?*

It would seem not ; though it was hereditary.

507. *Why were these lepers so avoided by the Jews ?*

Because they looked upon everything connected with death as unclean. It was a defilement to touch a dead body. As leprosy was a slow death, any one who touched a leper became unclean, or defiled.

508. *In this miracle which Christ performed, what did the leper do ?*

He fell on his face and worshipped Jesus, saying, "Lord, if thou wilt, thou canst make me clean."

509. *What did our Lord do ?*

He was moved with compassion, and He put forth His hand and touched him, saying, "I will ; be thou clean."

510. *What happened then ?*

Immediately the leprosy left him.

511. *What was there particularly beautiful about this miracle ?*

The fact that Christ *touched* the man whom every one avoided. In many cases He healed by word alone. In

this case, full of gracious compassion, He seems to know that His actual *touch* would carry comfort, as well as healing, to the outcast.

512. *What did Christ say to the man?*

He charged him to tell no man, but to go to the priest, as was the custom, and offer sacrifice for his cleansing.

513. *What would we infer from this?*

That the miracle had been done privately, and not in the presence of the multitude. For a leper could not have approached Christ in the presence of the people.

514. *Did the man obey Christ's charge?*

No: "he went out and began to publish it much."

515. *With what effect?*

The multitude that now came to hear Christ and to be healed of their infirmities was so great, that He could no longer enter into the city publicly, but remained without in open places.

LESSON XIII.

ST. MATT. IX. 2-17; ST. MARK II. 1-23; ST. LUKE V. 17-39

516. *After the excitement about this miracle was over, what did Christ do?*

After some days He returned into Capernaum.

517. *When it was noised about the city that He was in a certain house, what occurred?*

The people gathered in and around that house in such crowds that it was impossible to get near the door.

518. *How were the houses of that time built?*

Around an open square or court. Cloisters or galleries ran around the inside of this court, into which opened

the different rooms. This court was without a roof, but was often covered by an awning for protection from sun or rain.

519. *Describe the roofs.*

They were flat. Balustrades were built all around them for safety.

520. *What use was made of these roofs?*

The people spent much time on them. They often went up there to pray, standing with their faces toward Jerusalem. In warm weather they slept on the roofs.

521. *How was the roof approached?*

By stairways within the court, and sometimes also on the outside of the house.

522. *Who were there that day, in the crowd assembled in the house in Capernaum to hear Jesus?*

Certain of the Scribes and Pharisees, who had come probably from no friendly motive.

523. *As Jesus was teaching within the court of the house, what occurred?*

Four men brought, on a cot, a paralytic, but could not get near the entrance to the court, on account of the crowd.

524. *What did they do?*

They carried him up the outside staircase to the roof, and, opening the covering or awning over the court, they let the man down near where Jesus stood.

525. *When our Lord saw the man, what did He say?*

“Son, thy sins be forgiven thee.”

526. *When the Pharisees and Scribes who were present heard these words, what did they think?*

They said within themselves, “This man blasphemeth.” “Who can forgive sins but God alone?”

527. *What did Christ say then?*

They had not spoken, but Christ read their thoughts and answered, "Whether is easier to say, Thy sins be forgiven thee ; or to say, Rise up and walk ? "

528. *What did He mean? and what did He say to the paralytic?*

He meant that His power to forgive sins would be proved by His healing the man. And He said to the paralytic, "Arise, take up thy bed, and go unto thine house."

529. *What happened then?*

The man, who had not walked for so long a time, arose, took up his bed, and went home.

530. *What kind of a bed was it?*

Simply a very thin mattress or quilt, something like a hammock, which could be rolled up and easily carried under the arm.

531. *How were the people affected by this miracle?*

They were amazed, saying, "We have seen strange things to-day."

532. *As Jesus passed forth from this house in Capernaum, whither did He go?*

Down to the sea-side to teach.

533. *Whom did He see sitting at the entrance to the town, and what did He say to him?*

The publican, Levi, or Matthew as he was afterwards called. Jesus said to him, "Follow me," and he arose and followed Him.

534. *Who were the publicans?*

Persons employed by the Roman government to collect taxes. They agreed to pay a certain sum into the treasury, but they collected all they could. This caused many extortions and made these tax-gatherers, as a class, exceedingly detested.

535. *How did the Jews regard the publicans?*

As no better than thieves. They hated to pay taxes to the Romans, so they hated the men who collected these taxes.

536. *How did the Jews regard one of their own nation who filled this position?*

He was accounted a heathen, was driven out of society, and was ranked with sinners. His offerings were not accepted in the synagogue, and his evidence was worthless in court.

537. *When Matthew, who was the son of Alpheus, and a Jew, found that Christ did not avoid him, but called him to be one of His disciples, what did he do?*

He gave a great feast at his house for Christ and His disciples. There were also other publicans present.

538. *When the proud and self-righteous Pharisees and Scribes heard that Christ and His disciples had eaten with the publicans, what did they do?*

They murmured against the disciples, saying, "Why do ye eat and drink with publicans and sinners?"

539. *Though it was addressed to the disciples, the reproof was meant for Christ. What did He reply?*

✓ "They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance."

540. *What was the meaning or application of this?*

If these publicans were such sinners as the Pharisees thought, they were the very ones who needed to be led to repentance. On the other hand, if the Pharisees were as righteous as they pretended, they had no such need.

541. *What question did the Pharisees ask Christ?*

✓ "Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?"

542. *What did Jesus reply?*

"Can the children of the bridechamber fast while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast."

543. *What did He mean by this?*

By the bridegroom He meant Himself; by the children of the bridechamber, His disciples. As long as they were together they were happy and could not fast. Soon He must leave them, and then would be the time for fasting.

544. *After this, whither did Christ go?*

He went south to Jerusalem again, to attend a feast of the Jews.

545. *Are we told which of the Jewish feasts this was?*

No; it was probably the Feast of the Passover; the second Christ had attended since His public ministry began.

546. *How many more did He attend?*

We are told of two more after this, which He attended before His crucifixion.

LESSON XIV.

ST. JOHN V. 1-47; ST. MATT. XII. 1-8; ST. MARK II. 23-28;
ST. LUKE VI. 1-5

547. *What famous pool was there at Jerusalem, near the "sheep gate" through which the sheep were brought for sacrifice?*

The Pool of Bethesda, which means "House of Mercy."

548. *What can you say of it?*

It was a deep pool cut in solid rock, and was surrounded by a colonnade in which were five porches.

549. *What can you say of the water of this pool?*

In it was a spring which at certain times bubbled up and disturbed the surface of the pool.

550. *What did the people think?*

That this bubbling was caused by an angel from heaven, and that whoever stepped first after it into the water would be healed of whatsoever disease he had.

551. *What can you say of the following verse (John v. 4): "For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had"?*

It has been found that this verse was not in the earliest Greek manuscripts of the Gospel of St. John, but was inserted. It is left out of the Revised Version. The statement it contains seems to have been the common superstition of the people.

552. *Who were always congregated in the porches about this pool?*

A great number of people who were blind, halt, withered, and lame, waiting for the bubbling of the water.

553. *As Christ passed by this pool on the Sabbath day, whom did He see?*

A poor cripple, who He knew had been lame for thirty-eight years.

554. *What did Christ say to him?*

"Wilt thou be made whole?"

555. *What did the man reply?*

"Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me."

556. *What did Jesus say to him?*

“Rise, take up thy bed, and walk.” And immediately the man was made whole, and took up his bed and walked.

557. *What did the Jews say to the man when they saw him carrying his bed?*

They reproved him for breaking the Sabbath day, as it was considered unlawful, by the Jews, to carry anything in the streets on that day.

558. *On what day did the Sabbath begin in the time of Christ?*

At sunset on Friday, and it lasted until sunset on Saturday.

559. *When the day was cloudy, how was the time determined?*

The hens going to roost was the signal. The beginning and the close of the Sabbath was announced by a trumpet blast from the Temple and in the different towns.

560. *What can you say of the extraordinary strictness of the Jews in their outward observance of the Sabbath day?*

The Scribes had made up a code of laws in regard to the observance of the Sabbath, which were so many, so strict, and so ridiculous, it would be impossible to mention them all, much less remember them.

561. *Mention a few things which it was not lawful to do on the Sabbath day.*

To kindle or extinguish a fire, to set a broken bone, to prepare food, to carry any burden, to kill any insect, or to journey from home more than two thousand cubits, or about three-quarters of a mile (called a Sabbath day's journey).

562. *What about one who had been buried in a ruin or fallen in a ditch?*

If he were still alive he might be dug out, but if he were dead he must be left till the Sabbath was over.

563. *What was the Jewish law about fighting, in case of an attack by an enemy on the Sabbath day?*

At one time the Jews were forbidden to fight even in case of attack. But this law was changed. They might fight in self-defence, but could not make an advance or begin a fight on the Sabbath.

564. *When the Jews reproved the man whom Christ had healed, for carrying his bed on the Sabbath day, what did he say?*

"He that made me whole, the same said unto me, Take up thy bed and walk."

565. *What did the Jews then ask him?*

Who He was who bade him do this. The man could not tell them, for Christ had disappeared in the crowd.

566. *What occurred a short time after this?*

Jesus saw the man He had healed, in the Temple, giving thanks to God for his recovery. He said to him, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee."

567. *What did the man then do, and what was the result?*

The man went and told the Jews that it was Jesus who had made him whole. "Therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath days."

568. *What did Jesus say in answer to the Jews?*

"My Father worketh hitherto, and I work."

569. *What did He mean by this?*

That since the beginning of the world God had never ceased to work for man's good. Therefore, Christ His Son could not cease to work for man's good.

570. *How did this answer affect the Jews?*

They sought all the more to kill Him, not only because, in their view, He had broken the Sabbath day, but because He had said God was His Father, making Himself equal with God.

571. *Whither did Jesus and His disciples go next?*

They returned to Galilee.

572. *What occurred there, soon after this, on the Sabbath day?*

Jesus and His disciples were walking through a cornfield, and the disciples, being hungry, picked some of the corn, and, rubbing it in their hands, they ate it.

573. *When the Pharisees saw this, what did they say to Christ?*

"Behold, thy disciples do that which is not lawful to do upon the sabbath day."

574. *How did our Lord reply to this?*

He reminded them of what David did when he and his followers were flying from Saul; how, when they were hungry, they went into the Temple and ate the shewbread, which was only lawful for the priests.

575. *To what other fact did He refer?*

That the priests in the Temple were obliged to work on the Sabbath day and were still considered blameless.

576. *What did our Lord show by this illustration?*

That a work of necessity or of mercy on the Sabbath day is lawful and right. Therefore the disciples, because they were hungry, did no wrong in plucking the corn.

577. *What did He then say of the Sabbath ?*

“The Sabbath was made for man, and not man for the Sabbath : therefore the Son of man is Lord also of the Sabbath.”

LESSON XV.

ST. MATT. XII. 9-21 ; ST. MARK III. 1-19 ; ST. LUKE VI. 6-26 ;
ST. MATT. V. 1-12

578. *Whither did Christ go next, that same Sabbath day ?*

Into the synagogue, to teach.

579. *Who was there in need of His aid ?*

A man with a withered hand.

580. *What did the scribes and Pharisees who were present do ?*

They watched Christ, to see if He would heal the man on the Sabbath day, that they might accuse Him.

581. *What did Christ do ?*

He knew their evil thoughts, and He asked them if there were any among them who, having only one sheep, and it had fallen into a pit on the Sabbath day, would he not lift it out ? How much better, then, is a man than a sheep !

582. *What else did He ask ?*

“Is it lawful to do good on the sabbath days, or to do evil ? to save life or to kill ? but they held their peace.”

583. *When He had looked around on them all with anger, being grieved for the hardness of their hearts, what did He say to the man ?*

“Stretch forth thine hand,” and he stretched it out ; and it was restored like the other.

584. *What did the Pharisees do then ?*

They went out and took counsel with the Herodians against Him how they might destroy Him.

585. *Who were the Herodians?*

A Jewish political party who sympathized with Herod and the government, and with the social customs introduced from Rome.

586. *Were they friendly with the Pharisees?*

No ; but now they united with them to hunt Jesus to death.

587. *The crowd of people who followed after Jesus still increasing, what did He do?*

He retired to the shores of the lake, and asked His disciples to have a small boat always ready, that he might push out from shore when the people pressed too closely upon Him.

588. *Whence did all these multitudes of people come, and why?*

Christ's fame had reached so far that people came from Tyre and Sidon, and far beyond the Jordan, distances of over one hundred miles. They were mostly diseased, and came hoping to be healed.

589. *Not long after this, wishing to be alone and quiet, whither did Christ go?*

Up into a mountain near Capernaum, where He spent the entire night in prayer.

590. *Early the next morning what did He do?*

He called his disciples around Him, and from them chose twelve, whom He also named Apostles.

591. *Name the twelve.*

- | | |
|---------------------------------|--------------------|
| 1. Simon Peter (called Cephas). | } Sons of Jonas. |
| 2. Andrew, his brother. | |
| 3. James the elder. | } Sons of Zebedee. |
| 4. John, his brother. | |

5. Philip.
 6. Nathanael, called Bartholomew.
 7. Matthew, called Levi, the publican.
 8. James the Less, or younger.
 9. Jude, his brother, also called Lebbæus or Thad-deus.
 10. Thomas, called Didymus.
 11. Simon, called Zelotes.
 12. Judas Iscariot.
592. *Of these, which five had been called some months before?*

Peter, Andrew, James, John, and Matthew.

593. *What was the social rank of the twelve?*

They were all men of Galilee, all from the humbler classes, and some of them were poor.

594. *What was Christ's object in selecting these twelve men for His Apostles?*

That they might be constantly with Him, learning of Him, in order to carry on His work after His ascension.

595. *Were these twelve men of the same nature and disposition?*

No ; there were no two alike. Some were bold, some timid, some gentle, some doubting, and one treacherous. But, as a whole, they were strong and complete, and each in his way could reach a class of people that the others could not.

596. *After Christ had chosen the twelve apostles, He gathered them about Him, and to them and to the multitude of people assembled on the mountain side, what famous sermon did He deliver?*

That which is known as the "Sermon on the Mount."

597. *Where do we find this sermon in the New Testament?*

In the fifth, sixth, and seventh chapters of the Gospel of St. Matthew.

598. *What are the opening words found in the third verse of the fifth chapter?*

“Blessed are the poor in spirit : for theirs is the kingdom of heaven.”

599. *In the next verse what did He say of mourners?*

“Blessed are they that mourn : for they shall be comforted.”

600. *What of the meek?*

“Blessed are the meek : for they shall inherit the earth.”

601. *What did He say of those who hunger and thirst after righteousness?*

“Blessed are they which do hunger and thirst after righteousness : for they shall be filled.”

602. *What of the merciful?*

“Blessed are the merciful : for they shall obtain mercy.”

603. *What of the pure in heart?*

“Blessed are the pure in heart : for they shall see God.”

604. *What of the peacemakers?*

“Blessed are the peacemakers : for they shall be called the children of God.”

605. *What did He say of those who are persecuted for righteousness' sake?*

“Blessed are they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven.”

606. *What did He say of those who should suffer for His sake?*

“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against

you falsely, for my sake. Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you."

607. *What are these verses, from the third to the thirteenth, called ?*

"The Beatitudes."

608. *What is the meaning of the term ?*

It is the name applied to these blessings of Christ upon certain virtues.

LESSON XVI.

ST. MATT. V. 12-48 ; VI. 1-34 ; ST. LUKE, VI. 27-49

609. *Having pronounced a blessing on meekness, purity, mercy, and peace, in His beautiful sermon, what does our Saviour say to His followers ?*

He calls them the salt of the earth ; but tells them that if the salt lose its "savour," or strength, it is good for nothing.

610. *What did He mean by this comparison ?*

As salt preserves and purifies, so the Christian example helps to strengthen and purify the world. Salt without strength, though still called salt, is worthless. So men may be called Christians, yet have not the Christlike spirit.

611. *To what does He next compare them ?*

He tells them they are the light of the world. But they must not hide their light. A candle hid under a bushel is a light, but it is useless.

612. *How did He tell them they must give light to the world ?*

By being pure and good, leading lives of unselfishness and devotion. By so doing they would set an example which would be like a shining light to the world, causing men to glorify God.

613. *Of what did Christ next speak in His sermon?*

He referred to the Old Testament Law which the Pharisees had accused Him of breaking.

614. *What did He say in regard to it?*

"Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil."

615. *To fulfil, in what way?*

Not as the Pharisees did, in mere outward religion, but in humble and faithful service. Christ tried to make the Jews understand that He did not wish to break their law, but only to teach them the true, spiritual meaning of it.

616. *The Pharisees thought it enough to be religious externally ; but what did Christ say in regard to this?*

"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." His meaning was that we should not merely do right outwardly, as the scribes and Pharisees did, but that we should also be pure in heart.

617. *How did He say we should endure evil treatment?*

We should bear it patiently, and not return evil for evil.

618. *He then said, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy." What is His rule?*

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

619. *Why should we obey this rule?*

Because God deals so with us ; therefore, in order to be His true children, we should deal so with others.

620. *What did He say to show that it is no credit to love only our friends?*

“For if ye love them which love you, what reward have ye ? do not even the publicans the same?” Even sinners find it easy to love their *friends* ; but we must do more. We must try and love our enemies.

621. *Having spoken of the spirit of true religion, Christ then enjoined modesty in well-doing. He tells us not to give alms as hypocrites do, to be seen of men. How did He say we should give?*

We should give quietly, without boasting or parade.

622. *He next tells us how we shall pray. How did He say the hypocrites loved to pray?*

“Standing in the synagogues and in the corners of the streets, that they may be seen of men.”

623. *How does He tell us to pray?*

Without display, in secret, knowing that God sees in secret and will reward us openly.

624. *What else did He say about prayer?*

“Use not vain repetitions, as the heathen do ; for they think that they shall be heard for their much speaking.”

625. *What incident in the Old Testament illustrates this habit to which our Lord referred?*

When the prophets of Baal were praying for fire to consume their sacrifice, before Elijah, their prayer was nothing but a repetition of the words, “O Baal, hear us ! O Baal, hear us !” from morning till noon. (1 Kings xviii. 26.)

626. *What beautiful prayer did He then give us, saying, "After this manner therefore pray ye"?*

That which is known as "The Lord's Prayer."

627. *What did He then say about forgiving?*

"For if ye forgive men their trespasses, your heavenly Father will also forgive you."

628. *Where does He tell us to lay up treasures?*

"In heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

"For where your treasure is, there will your heart be also."

629. *What did He say about trying to serve both the world and God?*

He said we cannot do both. We must devote ourselves *wholly* to God. We cannot serve two masters.

630. *What did He next teach in this sermon?*

That it is wrong to be unduly anxious about what we shall eat and what we shall drink.

631. *What did He say our heavenly Father would do?*

He said that God, who clothes the flowers of the field and feeds the fowls of the air, will certainly clothe and feed us; for, He says, "Are ye not much better than they?"

632. *What ought we to seek first?*

To do what God would have us, even if it seem hard, or likely to cause us suffering. If we do this, God will surely care for us and keep us from real harm.

633. *What did He add about anxiety for the future?*

He said we must not worry or be *over* anxious about the morrow. We must live through one day at a time, leaving the cares of the morrow until we come to them.

LESSON XVII.

ST. MATT. VII. ; VIII. 5-13 ; ST. LUKE VII. 1-35 ; ST. MATT.
XI. 2-19

634. *What did our Lord command in regard to judging the faults of others ?*

“Judge not, that ye be not judged.”

635. *What is the next lesson taught ?*

That we should not be anxious to find faults in others, failing to see even greater faults in ourselves.

636. *In what beautiful words did He teach charity, forbearance, and kindness ?*

“Therefore all things whatsoever ye would that men should do to you, do ye even so to them.”

637. *What is this verse called ?*

The Golden Rule.

638. *To what difference does our Lord next refer ?*

The difference between true and false disciples.

639. *How shall they be known ?*

“By their fruits ye shall know them.” A good tree bringeth forth good fruit ; a corrupt tree, evil fruit. So a good man’s deeds are good, and a bad man’s are bad.

640. *To whom did our Lord liken the one who hears His words and obeys them ?*

To a man who built his house on a rock ; and when the rain and the wind came and beat against the house, it fell not, because it was founded on a rock.

641. *To whom did He liken the one who hears, but does not obey His words ?*

To a foolish man who built his house on the sand ;

and when the rain and the winds came and beat upon the house, it fell, and great was the fall thereof.

642. *Who are represented by the wise builder?*

Those who base their hope of salvation on Jesus Christ, who is the "Rock of Ages" and a sure foundation.

643. *Who, by the foolish builder?*

Those who base their hope on their works alone; who have done good works, possibly, but not for Christ's sake, or for love of Him and faith in Him.

644. *Do we read of this wonderful "Sermon on the Mount" in any of the Gospels besides that of St. Matthew?*

Yes; St. Luke gives some of it in the sixth chapter of his Gospel. It is thought by some that this sermon was not preached all at one time, but that St. Matthew put several discourses of Christ together.

645. *When Christ had finished His discourse, whither did He go?*

He returned to the city of Capernaum.

646. *As He was entering the city who came to meet Him?*

Some Jewish elders, who brought Him a message from a Roman centurion stationed in their city.

647. *What was a centurion?*

A Roman officer in command of a hundred men.

648. *What was the message which the centurion sent to Christ by the elders?*

He begged that He would come to his home and heal one of his servants, who was dear to him, and was sick, and ready to die.

649. *What did the elders add?*

That the centurion was a worthy man, who loved their nation and had built them a synagogue.

650. *What did Jesus say?*

“I will come and heal him.”

651. *When they were not far from the house, what word did the centurion send to Christ?*

“Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof.”

652. *What request did he make?*

“Speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.”

653. *What did he mean by this message?*

That if he, a mere Roman officer, could give orders and be obeyed, surely Jesus, the Lord of Lords, need not come Himself, but could send some messenger to do His will, and heal the servant.

654. *How was Jesus affected by this message, and what did He say?*

He was pleased to find such faith and humility in a Gentile, and He said to them that followed Him, “I have not found so great faith, no, not in Israel.”

655. *What message did He send to the Roman officer?*

“As thou hast believed, so be it done unto thee.” And the servant was healed that same hour.

656. *Whither did Christ go with His disciples the next day?*

To a little town called Nain, in the southern part of Galilee, about twenty miles from Capernaum.

657. *As they neared the gate of this town what did they meet?*

A funeral procession. The bearers were carrying out of the city the body of a young man, the only son of his mother, who was a widow.

658. *What were some of the funeral customs of the Jews?*

Burials were generally outside of the city walls. The body, wrapped in a long piece of cloth for a shroud, with a napkin over the face, was placed, not in a coffin, but on a bier, or simple board carried on two poles.

659. *By whom was the body carried?*

By friends of the mourners.

660. *Who were hired to lament at the funerals of the Jews?*

Women who were professional mourners. They would weep and lament aloud, playing mournful music, as they walked in the procession.

661. *What respect is paid to these funeral processions in the East?*

Greater respect than with us; strangers wait reverently as they pass, and often turn and join the procession, mingling their groans with those of the mourners as a token of sympathy.

662. *As Jesus met this funeral procession what did He do?*

When He saw the widowed mother, as she walked before the bier of her only son, He had compassion on her, and said to her, "Weep not."

663. *What did He then do?*

He touched the bier; and they that were carrying it stood still, and He said, "Young man, I say unto thee, Arise." "And he that was dead sat up, and began to speak; and he delivered him to his mother."

664. *Why was this a notable miracle?*

It was the first time that Christ raised the dead, and it filled the people with awe and wonder.

665. *The fame of Christ's victory over death, together with the many other mighty works He had done, was carried to John the Baptist, still imprisoned in the gloomy fortress of Macherus, east of the Dead Sea. What did he do?*

He sent two of his disciples to Jesus to inquire of Him, "Art thou he that should come, or look we for another?"

666. *How was our Saviour occupied when the messenger reached Him?*

He was engaged in His daily labor of love, healing diseases, restoring sight to the blind, and casting out evil spirits.

667. *What did Jesus reply to John's messengers?*

"Go your way, and tell John what things ye have seen and heard ; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

668. *After the messengers had departed, what did Christ say to the people, of John the Baptist?*

He paid him a most beautiful, loving tribute ; saying he was the greatest prophet who had ever lived, being the forerunner of the Messiah.

LESSON XVIII.

ST. LUKE VII. 36-50 ; VIII. 1-3, 19-21 ; ST. MATT. XII. 22-50 ;
ST. LUKE XI. 14-33 ; ST. MARK III. 19-35

669. *Soon after this, who invited Christ to attend a feast?*

A Pharisee named Simon ; probably from curiosity to see and talk with a man who was causing such excitement among the people.

670. *Mention some of the social customs of the Jews.*

When a guest arrived at a house, his shoes or sandals were taken off, as it was considered uncivil to enter with them on. A servant then brought water and washed the feet, to cool them as well as to remove the dust.

671. *How did the master of the house receive his guest?*

With a kiss on the cheek, saying, "The Lord be with you."

672. *What other attention was generally shown?*

The host himself or one of his servants would anoint the hair and beard of the guest with fragrant oil.

673. *What else was done before eating?*

Water was again brought to wash the hands, as the food was taken by dipping the fingers, or a piece of bread, in a common dish.

674. *Did Christ receive these customary attentions when He entered the house of Simon the Pharisee?*

No; they were omitted by Simon, who evidently wanted to make Christ feel that He was honored in being admitted at all to his table.

675. *Of what form was the table at which the guests ate?*

It was generally in the form of three sides of a square. The guests reclined on couches around the outside, and the servants waited on them from the inside of the square.

676. *As Jesus was reclining at the table, the unsan-dalled feet being extended backward on the wide couch, what occurred?*

A woman, who had been a sinner, but who had repented of her sins, crept in behind Christ as He lay at table.

677. *What did she do?*

She washed His feet with her tears, wiped them with her hair, and kissed them. Then she anointed them with some fragrant ointment she had brought in an alabaster box.

678. *How did Simon the Pharisee regard this?*

He wondered that Christ should allow it, thinking, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner."

679. *What did Christ say to Simon?*

He noticed Simon's displeasure, and said to him, "Simon, I have somewhat to say unto thee." And Simon replied, "Master, say on."

680. *What did Jesus then say?*

"There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?"

681. *How did Simon answer?*

"I suppose that he to whom he forgave most." "Thou hast rightly judged," replied the Saviour.

682. *What did Jesus then say?*

"Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears and wiped them with the hairs of her head."

683. *To what second neglect of Simon's did He next refer?*

"Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet."

684. *What was the third slight?*

“My head with oil thou didst not anoint ; but this woman hath anointed my feet with ointment.”

685. *What did Christ then say to Simon ?*

“Her sins, which are many, are forgiven ; for she loved much ; but to whom little is forgiven, the same loveth little.”

686. *What did He say to the woman ?*

“Thy sins are forgiven.” “Thy faith hath saved thee ; go in peace.”

687. *Soon after this event, whither did Christ go with His disciples ?*

On a tour through the cities and villages of Galilee, preaching the Kingdom of God, and pressed by such crowds of people seeking His aid, that neither He nor His disciples found time “even to eat bread.”

688. *Who went with our Lord and His disciples on this, their second preaching tour through Galilee ?*

A number of women ; Mary Magdalene, out of whom Christ had cast seven devils, Joanna, Susanna, and many others.

689. *Christ and His twelve Apostles had all given up their means of earning a living, and Jesus would never by a miracle supply their necessities ; how did they find the means of subsistence during the three years of Christ's public ministry ?*

They seem to have had a common purse, which was kept filled by the grateful love of those who had been benefited by Christ's mercy. Some good women willingly gave their needed help.

690. *Soon after His return from His second preaching tour through Galilee, what miracle did Christ perform ?*

He healed a man possessed with a devil, and who was also blind and dumb.

691. *What blasphemous thing did the Pharisees say of Christ, when they heard of this miracle?*

They declared that He owed His power of casting out devils to Beelzebub the prince of devils.

692. *This caused open conflict between the Pharisees and Christ; what terrible warning did He give them?*

He told them that by thus blaspheming against the Holy Ghost they were in danger of "unpardonable sin," or "eternal sin."

693. *How did they blaspheme against the Holy Ghost?*

By saying that the Spirit, or the Holy Ghost, who was in Christ, was an evil spirit.

694. *What did Christ say to the Pharisees?*

"O generation of vipers! how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh."

695. *While He was still talking to the people, who stood without desiring to speak with Him?*

His mother and His brethren, who could not get near Him because of the crowd.

696. *When some one told Him of this, what did He say?*

He stretched forth His hand toward His disciples and said, "Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

697. *Christ did not intend to slight His mother and brethren, who had probably come to take Him home. What then did He mean?*

He meant that not even for his mother's sake could He slight His Father's work among all these His followers, who were, in the highest sense, His family.

LESSON XIX.

ST. MATT. XIII. 1-30 ; ST. MARK IV. 1-25 ; ST. LUKE VIII.
4-18

698. *That same afternoon, whither did our Lord go?*

Down to the shores of the lake, and the crowd being great, he entered a little fishing-boat, and, sitting in it a short distance from the water's edge, He addressed the multitude on the shore.

699. *Up to this time Christ had made use of two methods of teaching ; what were they?*

Miracles and sermons.

700. *What new method did He now make use of?*

He began to speak to the people in parables.

701. *What is a parable?*

Strictly the word means a placing of things beside each other for comparison, in order to teach a moral lesson. A parable teaches, in the form of a story or of an image, a moral truth or lesson. Some one has said that it is "an earthly story with an heavenly meaning."

702. *Christ was a keen observer of nature ; of the fields of wheat, of the ways of the birds, of the flowers, of the sheep following the shepherd, of the sea, and the changes of the seasons. How did He constantly refer to these simple subjects?*

He used them for illustrations in His parables.

703. *Of what else was He a keen observer?*

Of human nature. He used for illustration in some of His parables such common subjects as a wedding feast, a rich man and a poor man, the Pharisee and the publican, the laborers in the vineyard, an unjust judge, a good Samaritan.

704. *Christ's parables or stories (of which we have forty) have all one great subject ; what is it ?*

The Kingdom of God. Many of the parables begin with these words : "The kingdom of heaven is like."

705. *Why could not the people understand what Christ meant by the Kingdom of God ?*

Because they expected it to be one of worldly splendor and outward magnificence. Christ tried to teach them that God's kingdom must be within the heart, making it pure, meek, and merciful.

706. *What was the first parable which Christ gave that day, by the lake ?*

The parable of the Sower. They had seen the sowers sowing the seed as they came over the pathway through the fields, and this had probably suggested the subject for the lesson.

707. *How did this parable begin ?*

"Behold," said Christ, "a sower went out to sow his seed ; and as he sowed, some fell by the wayside ;" and it was either trodden under foot, or devoured by the birds.

708. *What was meant by the "wayside" ?*

The footpath across the field, which was trodden hard, and had not been ploughed and made ready for the seed.

709. *Where next did some seed fall ?*

On stony ground ; and as soon as it sprang up, it withered away, because there was not much earth, and no room for the roots to grow.

710. *What became of the seed which fell among the thorns ?*

The thorns sprang up and choked the seed so that it bore no fruit.

711. *Lastly, where did some seed fall ?*

On good ground ; and brought forth fruit ; some an hundred, some sixty, and some thirty fold.

712. *How many kinds of ground did Christ mention in this parable ?*

Four ; the footpath or wayside, the stony ground, the thorny ground, and the good ground.

713: *What did Christ mean by the "seed" in this parable ?*

The word of God.

714. *What by the "sower" ?*

The one who teaches the word of God.

715. *What did He mean by the four different kinds of ground in which the seed fell ?*

Four classes or kinds of hearers.

716. *What kind of hearers are meant by the wayside ?*

The careless, thoughtless hearers, on whom the word of God does not even make an impression.

717. *What by the stony ground ?*

Those who are impulsive and easily moved, in whom the truth springs up for a time, but at the first trial or temptation it withers away.

718. *What by the thorny ground ?*

Those who hear the truth and receive it, but who do not make it the *one* important thing ; so the cares and pleasures of the world come up and choke it.

719. *What by the good ground ?*

Those who hear the truth and receive it with their whole heart, soul, and mind ; and bring forth fruit, abundant harvest of good works.

720. *Christ then put another parable to them, beginning, "The kingdom of heaven is likened unto a man which sowed good seed in his field:" what happened while his men slept ?*

An enemy came and sowed tares among the wheat, and when the wheat grew up the tares appeared also.

721. *What were "tares"?*

A kind of poisonous grass which was common in Palestine, and which at first looked very much like wheat. Only when the ear appeared could the difference be seen.

722. *When the servants found the tares growing in the wheat, what did they ask of their master, and what was his reply?*

They asked if he did not sow good seed in his field ; if so, whence came the tares ? The master said, "An enemy hath done this."

723. *What did the servants ask next?*

If they should go and pull up the tares.

724. *What did the master reply?*

He told them to let them grow till harvest-time, when he would tell his reapers to gather first the tares into bundles to be burned ; but to gather the wheat into his barn.

725. *What did Christ mean by the field?*

The world.

726. *Who was he who sowed the good seed?*

God.

727. *Who was the enemy?*

Satan.

728. *Who are represented by the good seed and the tares?*

The good seed are the children of God, and the tares are the children of the evil one.

729. *What is the lesson?*

That God allows the good and the evil to live together on the earth as long as the world lasts ; but that finally He will separate the good from the evil.

LESSON XX.

ST. MATT. XIII. 31-50 ; VIII. 18, 23-34 ; ST. MARK IV. 35-41 ;
V. 1-21 ; ST. LUKE VIII. 22-39

730. *In the third parable which Jesus spake that day, to what did He liken the Kingdom of Heaven ?*

To a grain of mustard seed, which is one of the smallest of seeds, but when it is grown, it is the greatest among herbs, and becomes a tree, so that birds come and lodge in its branches.

731. *What is taught in this parable ?*

That the Gospel truth, which was preached by an humble carpenter's son and a few poor, ignorant men, had power in itself to produce a kingdom which should finally rule and shelter the whole earth.

732. *Mention the fourth parable : that of the Leaven.*

Christ said, "The kingdom of heaven is like unto leaven (or yeast), which a woman took, and hid in three measures of meal, till the whole was leavened."

733. *What are meant by the meal (or dough), the leaven, and the effect on the dough when the leaven is put into it ?*

An evil world, without divine life, is the lump of dough ; the Gospel truth is the bit of leaven ; the Gospel proclaimed to the world is the leaven *put into* the lump of dough.

734. *What is the lesson taught ?*

That when the Gospel is preached, the divine power in it will silently spread through the evil world, and change its whole nature, as leaven or yeast changes a lump of dough.

735. *After this, Jesus went into the house with His disciples, and here He spoke three more parables to them. What was the first?*

The Kingdom of Heaven is like a treasure hid in a field, which, when a man has found, he hides, and joyfully goes and sells all which he has and buys that field in order to possess the treasure ; by which treasure is meant the Kingdom of Heaven.

736. *What was the second parable?*

The Kingdom of Heaven is like a merchant seeking for pearls, and when he found one pearl of great price he went and sold all that he had and bought it.

737. *What is the lesson in both these parables?*

That the Kingdom of Heaven is a treasure of such value that it should be sought for and obtained first and above all things. Even in exchange for all other possessions, the gain would be great.

738. *What was the third and last parable which Christ uttered at that time?*

The parable of the Drag-net. The Kingdom of Heaven is like unto a net that was cast into the sea and gathered of every kind of fish, and which, when it was full, was pulled in, and the good were gathered into vessels, and the bad were cast away.

739. *To what kind of a net did Christ refer in this parable?*

To an immense *seine*, then in common use ; one end of this large net was held on shore, and the other was hauled off in a boat a great distance and then returned to shore again, landing a great number of fishes of all kinds.

740. *In the parable, what are meant by the net, the fishes, and the sea?*

The net is the Church of Christ, the fish are the people drawn within the Church, and the sea is the world from which the people are drawn.

741. *What is the lesson taught?*

We must not think it enough to be within the Church, because even there there are bad people as well as good. We must strive, therefore, to be worthy children of God, for He knows His own, and at the last will separate them from the unworthy.

742. *On the evening of the same day what did Christ say to His disciples, and whither did they go?*

He said to them, "Let us go over unto the other side of the lake." So they entered a little boat, and there were other little boats which followed them, and they started to cross the lake.

743. *They had not sailed far, when what occurred?*

There arose a great storm of wind, and the waves beat high and nearly filled the little boats with water.

744. *Where was Christ?*

He, being weary, was lying on a pillow fast asleep in the "hinder part of the ship," or boat.

745. *What did His disciples do?*

They were terrified, for their lives seemed in danger, and they awoke Jesus, saying, "Master, Master, we perish!"

746. *What did Christ then do?*

"He arose and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm."

747. *What did He then say to His disciples?*

"Why are ye fearful, O ye of little faith?"

748. *What did the disciples say among themselves?*

They were astonished beyond measure, and said one

to another, "What manner of man is this, that even the wind and the sea obey him!"

749. *When they had sailed to the eastern shores of the lake, where did they land?*

In the country of the Gadarenes, not far from the town of Gadara.

750. *As they went up out of the ship, who met them?*

A demoniac, or a man who was possessed with devils, which made him like a madman. (St. Matthew says there were two, St. Mark and St. Luke speak only of one.)

751. *Where did he live?*

In the tombs or caves cut from the rocks, used for burying the dead.

752. *Had his friends tried to restrain him?*

Yes; he had been confined with chains, but, as is often the case with maniacs, he had such extraordinary strength that he had broken his chains and fetters, and no one could tame him.

753. *How did he spend his time?*

Night and day he wandered about the mountains and in the tombs, crying and cutting himself with stones; and was so fierce that no one dared pass that way.

754. *What did the demoniac do when he saw Jesus?*

He ran and fell down at His feet and cried with a loud voice, "What have I to do with thee, Jesus, thou Son of the most high God? I beseech thee, torment me not."

755. *What did Jesus say to him?*

"Come out of the man, thou unclean spirit."

756. *What did Jesus ask him?*

"What is thy name? And he said, Legion; because many devils were entered into him."

757. *What was there near by?*

A herd of about two thousand swine, feeding.

758. *How did the Jews regard swine?*

As unclean. They were forbidden to eat the flesh of swine, and were not allowed to keep them.

759. *What did the devils in the man beseech Christ?*

"If thou cast us out, suffer us to go away into the herd of swine."

760. *What did Christ say, and what then happened?*

"And he said unto them, Go. And when they were come out, they went into the herd of swine," and immediately they became mad, and rushed headlong down the mountain into the lake, where they perished.

761. *What did the keepers of the swine do?*

They fled in alarm into the city, and told what they had seen, and multitudes went out to see what had happened.

762. *When they came to Jesus, what did they see?*

The demoniac, sitting at the feet of Jesus, no longer raving, but clothed and in his right mind.

763. *What did the people beg of Christ?*

They were afraid, and besought Him to leave their country.

764. *Did Jesus consent, and what did the man who had been healed ask of Him?*

Yes; and the man begged that he might go with them.

765. *Did Jesus consent to this?*

No; He bade him return to his friends and tell how great things the Lord had done for him.

766. *Did the man obey?*

Yes; he spread throughout his country the news of Christ's work. (Some one has said that Christ spent a few hours in Gadara; He found a demoniac, and left a missionary.)

LESSON XXI.

ST. MATT. IX. 18-34 ; ST. MARK V. 21-43 ; ST. LUKE VIII.
40-56

767. *When our Lord returned to the western shore of the lake, who sought Him ?*

Jairus, a ruler of the synagogue, came and fell at Jesus' feet.

768. *What was his trouble ?*

He had an only daughter, about twelve years of age, and she was dying ; and he implored the Saviour to go home with him and lay His hands on her that she might live.

769. *What did our Lord do ?*

He arose and followed him, and so did His disciples.

770. *As they were on their way to the ruler's house, followed, as usual, by the multitude of people pressing close upon Jesus, what occurred ?*

A woman, who had been an invalid for years, came up behind Christ and touched the hem of His garment, and she was immediately healed.

771. *What did Jesus say ?*

And Jesus said, " Who touched me ? " and Peter and the other disciples said, " Thou seest the multitude thronging thee, and sayest thou, Who touched me ? "

772. *What did Jesus reply ?*

" Somebody hath touched me ; for I perceive that virtue is gone out of me. "

773. *What did the woman do when she found that Christ had noticed her touch ?*

She fell at His feet and told Him all.

774. *What did our Lord say to her ?*

“Daughter, be of good comfort : thy faith hath made thee whole ; go in peace.”

775. *This delay must have been a sore trial to the anxious father, who stood, however, patiently and quietly waiting while Christ was talking to the woman. What message was brought to him, while they were still waiting?*

A messenger came from his home, saying, “Thy daughter is dead : trouble not the Master.”

776. *What did this message show?*

While they believed that Christ might have healed the child, they did not believe in His power to bring her to life.

777. *There was one thing necessary when Christ performed a miracle ; what was it?*

That the person whom Christ was benefiting should have faith.

778. *When the message of his child's death was brought to the father, there seemed some danger that it might shake his faith, and so the miracle would not have been possible. How did our Lord gently and graciously prevent his doubt?*

He said to Jairus, “Be not afraid, only believe.”

779. *On reaching the ruler's house, what did they find?*

A crowd of mourners, real and hired.

780. *How did the Jews show their grief?*

They wept, tore their clothes, beat their breasts, fasted, lay on the ground, went barefoot, and tore their hair or beards.

781. *What was the custom of near relatives during the season of mourning, which commonly lasted seven days?*

They sat in the house, with their faces covered, doing nothing. They did not dress themselves, make their beds, uncover their heads, shave, or bathe themselves, or cut their nails. Nobody spoke to them unless they spoke first.

782. *What can you say of a house where an Israelite had died?*

The house itself, all persons in it, and all the furniture were considered as polluted or unclean for seven days. All who touched a dead body or a grave were also unclean for seven days.

783. *How were such formally cleansed?*

They put some ashes of an ox which had been sacrificed by the High Priest in a vessel, and poured water on them. Some one who was "clean" dipped a bunch of hyssop in this and sprinkled with it the house, room, and furniture, and the people, who, after bathing and washing their clothes, were then considered cleansed.

784. *Who only entered the house of Jairus with Jesus and the father?*

A crowd of curious people wished to enter, but Jesus took only three of His disciples.

785. *These three were chosen by Christ more than once after this, to witness what was hidden from the rest. This is the first time we are told of such a selection. Which of the twelve were they?*

Peter, James, and John.

786. *When our Lord with these three and Jairus entered the house, what did He say to the mourners who were there, filling the air with their noisy lamentations?*

"Why make ye this ado, and weep? the damsel is not dead, but sleepeth." And they laughed him to scorn, knowing that she was dead.

787. *What did Christ then do?*

He turned every one out of the house, except the parents and His three disciples; with them He went into the room where the child was lying. He "took her by the hand, and called, saying, Maid, arise."

788. *What happened then?*

At Christ's command the departed spirit returned into the child, and she arose and walked.

789. *What did Jesus say to the astonished parents?*

He charged them that no man should know it; and commanded that something should be given the child to eat.

790. *As Jesus departed thence, what two men followed Him, and what did they request?*

Two blind men, crying, "Thou son of David, have mercy on us."

791. *When they had followed Jesus even into the house, what did He say to them, and what was their answer?*

"Believe ye that I am able to do this?" They said unto him, "Yea, Lord."

792. *What did our Lord then do?*

He touched their eyes, saying, "According to your faith be it unto you." And their eyes were opened. This is the first of the many healings of the blind recorded in the Gospels.

793. *As they went out, who was brought to Him to be healed?*

A dumb man possessed with a devil; and when the devil was cast out, the man spoke.

794. *What are we told the Pharisees again said?*

"He casteth out devils through the prince of the devils."

LESSON XXII.

ST. MATT. XIII. 54-58 ; IX. 35-38 ; XIV. 6-12 ; X. 1, 5-42 ;
XI. 1 ; ST. MARK VI. 1-13, 21-29 ; ST. LUKE IX. 1-6

795. *Whither did our Lord next go ?*

He went with His disciples to Nazareth, His old home, and on the Sabbath day He taught in the synagogue.

796. *This was His second visit there. How was He received by the Nazarenes this time ?*

Not with the same violence as before ; but they received Him coldly ; “ they were offended at him.”

797. *Why could they not believe ?*

Because all His life had been so familiar to them, they could not believe Him greater than they. They said, “ Is not this the carpenter’s son ? is not his mother called Mary ? ” ‘ and his brethren and his sisters, are they not all with us ? ’

798. *Why could He not do many works there ?*

Because of their unbelief. He laid His hands upon a few sick folk, and healed them. And He marvelled because of their unbelief.

799. *Christ now starts on His third preaching tour through Galilee, and when He saw the multitudes, how did He feel ?*

He was moved with compassion, because the people seemed like scattered, fainting sheep, having no shepherd.

800. *What did He say to His disciples about the people ?*

“ The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.”

801. *What did Jesus now resolve to do ?*

To send forth His disciples, two by two, on a mission. They had been followers, disciples, scholars, now they were to become Apostles and fellow-workers with Jesus, sent abroad doing His work.

802. *What power did He give them ?*

To cast out unclean spirits, to heal all manner of disease, and to raise the dead.

803. *What did He command them to take on their journey ?*

Nothing but a staff ; no bread, no money, or change of raiment.

804. *What did He tell them to do when they were not well treated in a city ?*

They were to leave that city and go to another.

805. *Did He promise them honor or reward in this world ?*

No ; but He told them they would suffer persecution, trial, and death for His sake ; for He would suffer the same, and the disciple must be as his Master.

806. *What did He say to them ?*

“Behold, I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents, and harmless as doves.”

807. *What consolation did He give them ?*

He assured them they were in the hands of God, without whose knowledge not a sparrow falls to the ground ; adding, “Fear ye not therefore, ye are of more value than many sparrows.”

808. *What promise did He give them ?*

“Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.”

809. *What did He promise to those who should lose their life?*

“He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.”

810. *What can we learn from this verse?*

That to live for selfish enjoyment is not the highest or best life. To live for Christ, and for others, losing or forgetting self, is the way to find the true life.

811. *While the Apostles were absent on their mission, what occurred?*

The birthday of Herod Antipas; and the event was celebrated by a great feast, given by Herod to his lords and captains.

812. *Who danced at the feast?*

Salome, the daughter of Herodias, wife of his brother Philip, whom Herod had taken for himself.

813. *What did Herod promise her?*

He was so pleased with her grace, that he promised with an oath to give her whatsoever she would ask, even to the half of his kingdom.

814. *What did Salome do?*

She went out and consulted with her mother, who told her to ask for the head of John the Baptist.

815. *Where had John been for more than a year?*

Imprisoned in the fortress of Macherus, on the Dead Sea.

816. *What can you say of the Dead Sea, sometimes called in the Scriptures the Salt Sea, or the Sea of the Plain?*

It is situated in the southwestern part of Palestine, sixteen miles directly east of Jerusalem. It is about forty-six miles long and ten miles broad; its surface is thirteen hundred feet below the level of the Mediterranean Sea.

817. *What can you say of the water of this remarkable sea ?*

It is so salt that three pounds of water will yield one pound of solid salt. No fish can live in it, and the human body cannot sink in it. It has no outlet, yet, although the Jordan runs into it, the heat of that region causes such rapid evaporation that the depth of its waters does not increase. It covers the place where the cities of Sodom and Gomorrah stood.

818. *Herodias had never ceased to hate John for reproving Herod for having taken her from Philip. She was waiting a chance for revenge. What did Salome do ?*

She hastened to Herod and said, "I will that thou give me by and by in a charger the head of John the Baptist."

819. *How did Herod receive this request ?*

He was "exceeding sorry," for he respected the brave preacher, whom he had imprisoned only to please Herodias.

820. *He had given his royal oath, however, and it could not be broken. What did he do ?*

He sent an executioner to the prison and had John beheaded ; and the bleeding head, placed on a charger, or silver dish, was given to Salome, who carried it to her mother.

821. *What did John's disciples do when they heard of his death ?*

They took the body and buried it, and went and told Jesus.

822. *When Herod Antipas heard of the fame of Jesus, and His wonderful works, what did his guilty conscience cause him to fear ?*

That Jesus was John the Baptist, risen from the dead, and come back to punish him.

LESSON XXIII.

ST. MATT. XIV. 13-36; ST. MARK VI. 30-56; ST. LUKE IX. 10-17;
ST. JOHN VI. 1-21

823. *The twelve Apostles now returned from their tour, which must have lasted some weeks. They also brought to Jesus the news of John's death. Whither did Jesus then go with them, and why?*

They crossed the lake to the lonely hills on the eastern shore, to rest, and avoid the crowds who scarcely gave them time to eat.

824. *Near what town were they?*

Bethsaida-Julias. There were two Bethsaidas, one on the western and one on the eastern shore of the lake.

825. *When the people saw that Christ was departing, what did they do?*

They followed Him, going around the shore of the lake (it was about six miles from Capernaum to Bethsaida), and some of them were already there, waiting, when the little boat arrived.

826. *How was our Lord affected, when He saw the multitudes who had followed Him?*

He was moved with pity, and gathered them around Him, healing their sick, and teaching them many things.

827. *Hours passed away, no one thinking of time or place. As evening drew on, what did the disciples say to Christ?*

They reminded Him that it was late, and that they were in a desert place. And they begged Him to dismiss the people, that they might go to the neighboring towns for food.

828. *What was Christ's reply?*

"They need not depart; give ye them to eat."

829. *What did Philip say?*

That two hundred pennyworth of bread would not be enough to give each one even a little.

830. *What did Christ ask?*

"How many loaves have ye? go and see."

831. *When they knew, what did Andrew say to Jesus?*

"There is a lad here, which hath five barley-loaves, and two small fishes: but what are they among so many?"

832. *What order did Jesus give?*

He commanded His disciples to make them all sit down, "by fifties in a company."

833. *How many were there?*

Five thousand men, besides women and children.

834. *What did our Lord then do?*

"He took the five loaves and the two fishes; and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude."

835. *What was the result?*

The disciples handed the food from company to company. "And they did all eat, and were filled."

836. *Our Lord, who had refused, in the wilderness, to turn stones into bread to satisfy His own hunger, did not now hesitate by a miracle to appease the hunger of this multitude. When they were all satisfied, what order did He give His disciples?*

"Gather up the fragments that remain, that nothing be lost." And they gathered them together and filled twelve baskets.

837. *What was the effect of this miracle on the multitude?*

They now believed that this must be the Messiah. And they tried to take Him by force and make Him a king.

838. *Did this please Jesus?*

No; it must have been a sad disappointment, that, after all His teaching, they should still think He cared for an earthly kingdom. It would seem that they had failed to understand the greater kingdom—the Kingdom of Heaven.

839. *What did He do?*

He bade His disciples get into the boat and sail back to Bethsaida (on the western shore) and wait for Him there. Then He sent the multitude away, and went up into a mountain alone to pray.

840. *What happened to the disciples?*

It was a stormy night, and though the distance to the opposite shore was only six miles, they made little headway with their oars, as the wind blew strongly against them.

841. *What progress did they make?*

By four o'clock in the morning they had rowed but four of the six miles. And they were almost exhausted with fatigue.

842. *What did Jesus do?*

He knew of their danger and their fatigue, and started to go to them, walking on the stormy water.

843. *When the disciples saw the dim figure moving on the surface of the lake, what did they do?*

They cried out with fear, supposing it to be a spirit.

844. *How did our Lord dispel their fear?*

He called to them, saying, "Be of good cheer; it is I; be not afraid."

845. *In the fulness of his joy at hearing the dear, familiar voice, what did Peter say?*

“Lord, if it be thou, bid me come unto thee on the water.”

846. *What did Christ say to him?*

“Come.” And Peter went down out of the boat and walked on the water to go to Jesus.

847. *What happened then?*

While he had faith, and kept his thoughts on Jesus, he walked safely on the water; but when he thought of the roughness of the waves, he was afraid, lost faith, and then he began to sink.

848. *When he found he was sinking, what did he cry?*

“Lord, save me!” and Jesus put forth His hand and caught him, saying, “O thou of little faith, wherefore didst thou doubt?”

849. *What happened then?*

They entered into the little boat, and the wind ceased. And the disciples fell at Christ’s feet, saying, “Of a truth thou art the Son of God.” And the storm being over, they soon reached shore, and went to Capernaum.

LESSON XXIV.

ST. JOHN VI. 22-71; ST. MATT. XV. 1-20; ST. MARK VII. 1-23

850. *In the meantime, the multitude of people whom Jesus had fed the evening before, and who had seen the disciples depart, leaving Him on the eastern shore of the lake, assembled again in the morning, hoping to find Him. What success did they have?*

They were surprised that He was nowhere to be found, and they hastened back to Capernaum.

851. *Where did they find Him there, and what did they ask?*

In the synagogue, and they said to Him, "Rabbi, when camest thou hither?"

852. *What is the meaning of the word "Rabbi"?*

"Master." It was a title of dignity among the Jews, given to doctors, or to any persons of importance.

853. *In answering their questions, what did our Lord show them?*

That He knew their real motive for following Him. They had seen His wonderful miracle of feeding thousands, and they sought Him, hoping selfishly for more earthly benefits.

854. *What did He then tell them?*

Not to seek so anxiously the things which perish, but rather to seek the things which endure forever, and which He could give them.

855. *What did they then ask, that they might believe on Him?*

They asked for signs. They seemed to think that the miracle of feeding the five thousand was small in comparison to the fact that Moses had fed their forefathers, who numbered a hundred times as many, with manna or bread for forty years in the wilderness.

856. *What did they mean to imply?*

That Moses was therefore greater than Christ.

857. *How did our Lord answer this?*

He denied that Moses gave the manna. He told them that the bread of God is that which His Father sends from heaven, and which gives life to the world, and is more precious than any manna.

858. *What did the people then say?*

They asked Him to give them this wonderful bread.

859. *How did our Lord reply to their request?*

He said, "I am the bread of life : he that cometh to me shall never hunger ; and he that believeth on me shall never thirst."

860. *What did He mean by these words?*

He meant that while manna gave life to the body only for a time, He would give life to the soul forever.

861. *What did Christ then tell them?*

Again He told them that He had come down from heaven to do the will of His Father ; that every one which seeth the Son, and believeth on Him, may have everlasting life.

862. *What did the Jews say?*

Muttering among themselves, they said contemptuously that "this man" could not be very great, for they knew His father and mother. How then could He have come down from heaven?

863. *Did Christ answer their objections?*

No ; He did not explain to them how He came down from heaven, but He went on to tell them how they might get to heaven.

864. *What did He tell them?*

That whosoever believed on Him should have everlasting life ; for this reason He tried to make them understand that He was the Heavenly Bread which could give everlasting life, whereas the bread their forefathers had eaten in the wilderness had not prevented them from dying.

865. *What did Christ say further about this Bread?*

He told them this Bread was His flesh, which He would give for the life of the world. When the Jews heard this, their excitement increased, and they said

among themselves, "How can this man give us his flesh to eat?"

866. *How did our Lord still further startle them?*

By telling them that they must not only eat His flesh, but they must drink His blood; this was an amazing statement to the Jews, who were forbidden to taste the blood even of animals.

867. *What did Christ probably have in mind when He uttered these words?*

By giving His flesh He referred to His sacrifice on the Cross. By eating His flesh and drinking His blood, He had in mind the Sacrament of the Holy Communion, which He would institute a year later.

868. *What did some of the disciples say when they heard this discourse?*

"This is an hard saying; who can hear it?" That is, it was hard for them to accept. The idea of eating flesh and drinking blood was particularly hateful to them.

869. *What was the effect of the discourse?*

It caused a decided crisis in the life of Christ. It turned the popular enthusiasm into deep dislike; and from that time many of His followers turned away from Him and sought Him no more.

870. *When our Lord saw how many had left Him, what did He say to the twelve?*

"Will ye also go away?"

871. *Who answered, and what did he say?*

St. Peter answered, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

872. *What did Jesus say, and to whom did He refer?*

"Have not I chosen you twelve, and one of you is

a devil?" He referred to Judas Iscariot, who should betray Him.

873. *Soon after this some Pharisees and scribes from Jerusalem came to Jesus. Why did they find fault with His disciples?*

Because they ate bread with unwashed hands. One of the strictest of the customs of the Jews was to wash the hands before eating.

874. *What did Christ say in reply?*

He called them hypocrites, who honored God with their lips, but their hearts were far from Him.

875. *The idea of the Jews was, that if they ate with unwashed hands, they might become "defiled" by taking into the mouth something "unclean" which they might have touched unconsciously. What did our Lord say in regard to this?*

He said that "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth." For from within, out of the heart of man, come evil thoughts, which are the things which defile.

876. *How were the Pharisees affected by what He said?*

They were offended.

877. *Our Lord, saddened by the hatred and opposition, and by the "unclean" spirit of the Pharisees, wandered far away with His disciples, through the mountains, to the borders of what country?*

"The coasts of Tyre and Sidon;" or the borders of the heathen country of Phœnicia.

LESSON XXV.

ST. MATT. XV. 21-39 ; XVI. 1-4 ; ST. MARK VII. 24-37 ; VIII. 1-13

878. *What was the object of our Lord in retiring to the "coasts of Tyre and Sidon"?*

To find solitude and rest. He "entered into an house, and would have no man know it : but he could not be hid."

879. *Who sought Him there?*

A "Syrophenician" woman, or a woman from Phœnicia, in Syria, crossed from her country into Galilee, and besought Christ to heal her daughter, who "was vexed with a devil."

880. *At first Christ did not answer her. On this account what did the disciples say to our Lord?*

"Send her away ; for she crieth after us."

881. *Did they mean to have her sent away unanswered?*

No ; possibly they wished to have Christ grant her request and then send her away.

882. *What did Christ then say, meaning to try her faith?*

"I am not sent but unto the lost sheep of the house of Israel." That is, His benefits were for the Jews, and she was a heathen or Gentile.

883. *What did the woman reply?*

"Lord, help me."

884. *What did Jesus then say, and what was her reply?*

"It is not meet to take the children's bread, and to cast it to dogs." To which the woman answered,

“Truth, Lord : yet the dogs eat of the crumbs which fall from their masters’ table.”

885. *What was our Lord’s answer to this ?*

“O woman, great is thy faith : be it unto thee even as thou wilt.” And her daughter was made whole from that hour.

886. *Whither did our Lord go next with His disciples ?*

They journeyed eastward along the border line of Phœnicia, crossed the Jordan above the Sea of Galilee, and entered the country called Decapolis.

887. *What can you say of Decapolis ?*

It was the country lying east and south of the Sea of Galilee, on both sides of the river Jordan. It surrounded ten cities which the Romans had rebuilt. It took its name from two Greek words which mean “ten cities.” The inhabitants were not Jews, but heathens or Gentiles.

888. *What did our Lord do for the people of this half-pagan country ?*

He healed many who were lame, dumb, blind, and maimed.

889. *One of these miracles is described by St. Matthew and St. Mark. What was it ?*

There was brought to Him a man who was deaf and could scarcely speak, and they besought Him to put His hand upon him.

890. *What did our Lord do ?*

He took him apart from the crowd, put His fingers in the man’s ears, and spat and touched his tongue, and looking up to heaven, He sighed, and spake one word, (Ephphatha) which means “Be opened.” And immediately the man was healed.

891. *The people of this far country were unfamiliar*

with the miracles of Christ until this time. How were they impressed by them?

They were filled with wonder; "and they glorified the God of Israel."

892. *Three days the multitude had been with Christ, and some of them having come from a distance, their food was exhausted. What did our Lord say to His disciples?*

He told them that He had compassion on the multitude, because they had been with Him three days and had nothing to eat. He said He could not send them to their houses fasting, for they would faint by the way.

893. *How did the disciples answer Him?*

"Whence should we have so much bread in the wilderness, as to fill so great a multitude?" for they numbered four thousand, besides women and children.

894. *What did Jesus ask them, and what did they reply?*

"How many loaves have ye? And they said, Seven, and a few little fishes."

895. *What did our Lord then do?*

He commanded the people to sit down on the ground. And He took the seven loaves, and the fishes, and gave thanks, and brake them, and gave to His disciples, and the disciples to the multitude.

896. *What was the result?*

They all ate and were filled; and they took up seven baskets of fragments which remained.

897. *This was the second time our Lord fed His people in the wilderness. How did it differ from the first time?*

In this case the number fed was four thousand, and there were seven loaves and a few fishes. In the first

case the number was five thousand, and there were five loaves and two fishes.

898. *Where did the feeding of the five thousand take place?*

In the wilderness east of the Sea of Galilee, near Bethsaida. The feeding of the four thousand was in Decapolis.

899. *Our Lord and His disciples left Decapolis, and, taking a boat, sailed across the Sea of Galilee. Where did they land?*

At Magdala, on the western shore.

900. *Who met Him there, and with what request?*

The Pharisees and Sadducees. They desired that He would show them a sign from heaven.

901. *The people were constantly asking Jesus for "signs;" what could they have meant by these "signs"?*

Possibly something like the "manna" brought down by Moses, or the fire to consume his sacrifice by Elijah. These signs could be wrought only by the power of God, while Christ's miracles of healing, they thought, might be wrought by the power of the devil.

902. *Did Christ ever satisfy this demand of the "sign-seekers"?*

No; He would not work signs or miracles, merely to prove His Messiahship to the curious, the superstitious, or the unbelieving. He knew they would not be brought to faith by this means, but would only demand more signs.

903. *What does St. Mark tell us He said of these sign-seekers? (Mark viii. 12.)*

"He sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation."

LESSON XXVI.

ST. MARK VIII. 22-38 ; IX. 1-13 ; ST. MATT. XVI. 13-28; XVII.
1-13 ; ST. LUKE IX. 18-36

904. *Did our Lord remain long at Magdala ?*

No ; taking His Apostles, He entered again into the boat and sailed back to the eastern shore, landing at Bethsaida.

905. *Who was brought to Him there, to be healed ?*

A blind man.

906. *What did our Lord do ?*

He took the man by the hand, and led him outside the town, and when He had anointed his eyes with the moisture from His own mouth, and had laid His hands upon him, He asked him if he saw anything.

907. *What did the man reply ?*

Looking up he said, "I see men as trees, walking," which showed that he could see, but indistinctly.

908. *What did Jesus then do ?*

He touched the man's eyes again, and when he looked up he could see clearly. And Jesus sent him home, charging him not to go to the city, or to tell any one there.

909. *Whither did our Lord next go with His disciples ?*

To Cæsarea Philippi.

910. *Where was Cæsarea Philippi ?*

It was twenty miles north of the Sea of Galilee, at the source of the river Jordan, and near the foot of Mount Hermon. It was the northern limit of our Lord's journeyings.

911. *The crowds did not follow Christ to this northern country. Only His Apostles were with Him as He stood apart in solitary prayer. When He had finished, He called them, and as they continued their journey, what did He ask them?*

“Whom do men say that I am?”

912. *What was their sad answer?*

They were obliged to admit that the Messiah had not been acknowledged by the people generally. Some said that He was John the Baptist, some Elijah, and others Jeremiah, or one of the old prophets, risen again.

913. *What did Jesus then ask them?*

“But whom say ye that I am?”

914. *Which of the twelve answered, and what were his words?*

“Simon Peter answered and said, Thou art the Christ, the Son of the living God.”

915. *With his usual energy and decision, the warm-hearted, impulsive Peter was the one to make this ever-memorable answer. What did our Lord say to him?*

“Blessed art thou, Simon Bar-jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”

916. *What did He mean by this?*

That Peter had not learned this from any human source, but by the Spirit of God.

917. *What else did our Lord say to Peter?*

“Thou art Peter, and upon this rock I will build my church.”

918. *What did He mean by this?*

Christ had called Peter “a rock” when He first met him; He meant that now Peter was worthy of that

name, because he had planted his faith on the rock of eternal truth.

919. *What did He mean by building His church on that rock?*

He spoke for the first time of His church which was to be ; the members of which must adopt Peter's confession as their own.

920. *The heart of our Lord must have been made glad that His Apostles, at least, believed Him to be the Son of the living God. Now that He was assured of their faith, for what did He begin to prepare them?*

For His death ; not until now, nearly the end of His ministry, did Christ speak in plain terms of His approaching death. He had alluded to it, but He had not been understood.

921. *What did He tell them?*

That He must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and that He should be killed, and that on the third day He would rise again.

922. *What did St. Peter say to this?*

He "began to rebuke him, saying, Be it far from thee, Lord : this shall not be unto thee."

923. *What was probably Peter's motive in thus addressing our Lord?*

He thought his dear Master was far too good to suffer thus cruelly, and he spoke in grieved surprise.

924. *How did Christ answer Him?*

"Get thee behind me, Satan ; for thou savourest not the things that be of God, but the things that be of men."

925. *Did He mean to call Peter Satan?*

No ; He was addressing the evil one, making use of Peter in the temptation.

926. *What did our Lord say that His disciples must do if they would follow after Him?*

“Whosoever will come after me, let him deny himself, and take up his cross and follow me.”

927. *About a week after this, Jesus took three of His Apostles and led them up into a high mountain apart. Mention the names of these three.*

Peter, James, and John.

928. *What mountain was it?*

It was probably Mount Hermon, a very high mountain with a number of peaks, at the northern boundary of Palestine, in the neighborhood of Cæsarea Philippi.

929. *What was Christ's object in ascending this mountain?*

It was evening, and Jesus went up in the mountain to pray.

930. *While our Lord stood in prayer, what did the Apostles do?*

Overcome with weariness, they fell asleep.

931. *As our Lord was praying, what change occurred in His appearance?*

He was transfigured.

932. *Describe the Transfiguration.*

His face shone like the sun; and His raiment became glistening white like snow.

933. *Who appeared, talking to Jesus, and of what did they speak?*

Moses and Elijah; and they spoke to Jesus of His approaching death at Jerusalem.

934. *When the three Apostles awoke, roused from their sleep by the strangely brilliant light around them, how were they affected by the wonderful scene?*

They were bewildered by the glory of Christ's radiance, which, as it was night, must have been dazzling. They were also astonished to see Moses and Elijah with Christ, and to hear their talk.

935. *What did Peter say to our Lord in his fear and bewilderment?*

"Master, it is good for us to be here : and let us make three tabernacles ; one for thee, and one for Moses, and one for Elias : " not knowing what he said.

936. *What did Peter mean by tabernacles?*

Tents made of boughs.

937. *While he was speaking, what came and overshadowed them?*

A bright cloud. " And there came a voice out of the cloud, saying, This is my beloved Son : hear him." It was the approving voice of the Heavenly Father bearing testimony to His beloved Son.

938. *When the disciples heard it what did they do?*

They fell on their faces, for they were sore afraid.

939. *What did our Lord do to comfort them?*

" Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only."

940. *As they came down the mountain, what did Jesus charge His disciples?*

" Tell the vision to no man, until the Son of man be risen again from the dead."

LESSON XXVII.

ST. MATT. XVII. 14-27 ; XVIII. 1-20 ; ST. MARK IX. 14-50 ;
ST. LUKE IX. 37-50

941. *Christ and the three Apostles had spent the whole of this memorable night of the Transfiguration on the mountain. When they rejoined the other Apostles in the morning, how did they find them ?*

Surrounded by a great crowd, amongst which were some of the scribes, who were taunting the disciples because they had not been able to cast out an evil spirit from a boy.

942. *When the people saw Jesus, what did they do ?*

They "were greatly amazed, and running to him, saluted him." Some think His face still retained traces of its glorious Transfiguration.

943. *When Christ demanded what it was they questioned with His disciples, who replied, and what did he say ?*

The father of the boy fell at Jesus' feet and told Him that he had brought his only child, who was subject to epileptic fits, to be healed, and the disciples could not cure him.

944. *What did our Lord say ?*

"O faithless generation ! how long shall I be with you ? how long shall I suffer you ? Bring him unto me."

945. *What was then done ?*

The boy was brought ; as soon as he saw Jesus, he fell to the ground in a terrible spasm, foaming at the mouth.

946. *What did our Lord ask of the father of the boy ?*
How long he had been affected in this way.

947. *What did the father reply ?*

"Of a child. And ofttimes it hath cast him into the fire, and into the waters, to destroy him : but if thou canst do any thing, have compassion on us, and help us."

948. *What did Jesus say to him ?*

"If thou canst believe, all things are possible to him that believeth." Our Lord wished to imply that the doubt was not as to His power to heal, but as to the man's power to believe.

949. *Christ's words seemed to kindle a spark of faith in the man's soul. What did he say ?*

He "cried out, and said with tears, Lord, I believe ; help thou mine unbelief." Only when he began to believe could he see how great was his unbelief.

950. *Meanwhile the crowd had increased, and when Jesus saw the people, what did He say ?*

He turned toward the boy, who was still writhing on the ground, and said, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him."

951. *What followed His words ?*

A wild cry, a more fearful convulsion, and then the boy lay quite still on the ground, as if he were dead. Many said, "He is dead."

952. *What did the Saviour then do ?*

He took him by the hand, lifted him up, and gave him to his father, quite cured.

953. *How were the people affected by this miracle ?*

"They were all amazed at the mighty power of God."

954. *When they were come into the house, what did the disciples ask of Jesus ?*

"Why could not we cast him out?"

955. *What did our Lord reply?*

“Because of your unbelief.” As the secret of weakness is unbelief, so the secret of strength is faith.

956. *What did our Lord say which teaches this?*

“If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.”

957. *Our Lord's journeys in the northern part of Palestine were now ended. As He was returning to Capernaum with His disciples, what did He say to them?*

“The Son of man shall be betrayed into the hands of men; and they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.”

958. *When they reached Capernaum, who came to Peter, and with what question?*

“They that receive tribute money came to Peter, and said, Doth not your master pay tribute?”

959. *These were not publicans, who gathered the taxes for the Roman treasury, but were collectors of the tribute-money for the Temple expenses. What was this Temple “tribute-money”?*

A half-shekel (about twenty-five cents), which was required yearly of every Jew above twenty years of age, for the support of the Temple.

960. *What did Peter reply, when asked whether his Master paid this tribute-money?*

He replied, “Yes,” without thinking whence the money was coming.

961. *When they entered the house, what did Jesus ask Peter, and what was his reply?*

Whether earthly kings took tribute-money of their own sons, or of strangers? and Peter said, "Of strangers."

962. *What did our Lord then say?*

"Then are the children free." By this He meant that He, being God's Son, should no more contribute towards the expenses of His Father's house than should the son of an earthly king pay custom to his father.

963. *What did Jesus command Peter to do?*

To go down to the lake, cast in a hook, and take up the first fish he should catch, and in its mouth he would find a coin; this He told Peter to give for them both, "lest we should offend them."

964. *What was this coin?*

A stater, equal to a shekel, which was the exact amount required for tribute-money for two.

965. *What dispute had arisen among the Apostles about this time?*

"They had disputed among themselves, who should be the greatest."

966. *In spite of Christ's having told them over and over again, with more and more clearness, of His approaching sufferings at Jerusalem, what did they still seem to think?*

That the story was one of Christ's parables, which they could not understand; that He would leave His lowly life, set up His kingdom in Judea, taking His place on the throne of David His forefather; and they began to dispute who should have the first place in that kingdom.

967. *What did Jesus do when He knew the reason of their dispute?*

"He sat down and called the twelve, and saith unto

them, If any man desire to be first, the same shall be last of all, and servant of all."

968. *When our Lord had called unto Him a little child and set him in the midst of them, what did He say to the twelve?*

"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

969. *In these words what did Christ teach?*

Humility. He wished His followers to have the true child-nature; without pretension, pride of rank, or worldly ambition; but rather to be simple, trustful, loving, and docile.

970. *What did John tell Jesus?*

That they had seen one casting out devils in His name, and they had forbade him, because he followed not with them.

971. *What did Christ reply?*

"Forbid him not; for he that is not against us is for us."

LESSON XXVIII.

ST. MATT. XVIII. 21-35; ST. JOHN VII. 2-53

972. *What question did Peter ask our Lord?*

"Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"

973. *What did Christ reply?*

"I say not unto thee, Until seven times: but, Until seventy times seven." Thus teaching that we should be ever ready to forgive.

974. *By what parable did our Lord illustrate His meaning?*

That of the "Unmerciful Servant."

975. *What is this parable?*

A servant, after having been forgiven by his king a debt of ten thousand talents, immediately seized a fellow-servant by the throat, because he owed him one hundred pence, and had him cast into prison.

976. *When the king heard of this, what did he say?*

"O thou wicked servant, I forgave thee all that debt, because thou desiredst me : shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?"

977. *What did he then do with the servant?*

He delivered him to the tormentors, till he should pay all that was due unto him.

978. *It was the fall of the year. What feast of the Jews was celebrated at Jerusalem early in October?*

The Feast of Tabernacles.

979. *What did this feast commemorate?*

The dwelling in tents by the Israelites during their wanderings in the wilderness for forty years ; it was also a harvest thanksgiving.

980. *How long did the feast continue, and how did the people celebrate it?*

Eight days. The people left their houses and lived in tents or booths, made of branches of citron, myrtle, palm, and willow, on the roofs, in the courtyards, streets, squares, gardens, and along the roads near Jerusalem.

981. *How was the first day kept by the Jews?*

Holding in the right hand, tied together, three branches of myrtle, two of willow, and one of palm,

and in the left a citron with its fruit, they brought them together, waving them toward the four quarters of the earth, at the same time singing.

982. *What did Christ's brethren ask Him to do as the time for this feast approached?*

To go to Jerusalem, the capital of their world, and show Himself and His work to the crowds there, and not confine Himself so long to the remote districts of Galilee.

983. *Did Christ's brethren believe in Him?*

No; they urged His going to the feast as a challenge. If He were really the Messiah, let Him come forward at one of the great Jewish feasts in the Temple, and before the world prove His Messiahship.

984. *What was Christ's reply?*

He told them that His time to manifest Himself had not yet come; He then sent them to attend the feast without Him.

985. *After they had gone, what did our Lord do?*

He also went to the feast, "not openly, but as it were in secret;" to avoid attracting attention.

986. *Meanwhile the excitement at Jerusalem respecting the Saviour was great. Some believed Him to be a good man, and others an impostor. The Jews sought Him, saying, "Where is he?" About the middle of the feast, the fourth day, what did our Lord do?*

He appeared in the courts of the Temple, and preached there to the multitudes.

987. *What effect was produced by His teaching?*

The people wondered at His wisdom, saying, "How knoweth this man letters, having never learned?"

988. *What did they mean?*

He had never attended the schools of the greatest

rabbis, or teachers, and they were astonished at His knowledge of the Scriptures.

989. *How did Christ answer them ?*

“My doctrine is not mine, but his that sent me.” He told them if they would truly and earnestly try to do God’s will they would know that His doctrine was of God.

990. *What did some of the people say ?*

“Is not this he whom they seek to kill ? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ ?” That is, are they at last convinced of it ?

991. *How was the eighth and last day of the Feast of Tabernacles celebrated ?*

A procession formed in the valley by the Pool of Siloam ; from its waters the priests filled a large golden pitcher. Bearing it aloft, they climbed the steep ascent of Moriah, entered the Temple, and after mingling the water with wine, they poured it on the great altar, amid the rejoicing of the people.

992. *While this ceremony was in progress, what allusion to it did our Lord make ?*

He stood up and cried, saying, “If any man thirst, let him come unto me, and drink.”

993. *How were the people divided in their opinion of Him ?*

Some thought He was the prophet, the forerunner of Christ ; some, that He was Christ Himself.

994. *What was objected to this ?*

Some said, “Shall Christ come out of Galilee ? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was ?”

995. *What did the Sanhedrin do?*

They sent officers with orders to arrest Christ ; but after listening to the teaching of our Lord, they returned to the priests and Pharisees, without having laid hands on Him.

996. *What did the Sanhedrin ask the officers, and what was their reply?*

"Why have ye not brought him? The officers answered, Never man spake like this man."

997. *What did the Pharisees then say?*

"Are ye also deceived? Have any of the rulers or of the Pharisees believed on him?"

998. *What else did they add?*

That none were deceived by Him but the rabble, the common people, who knew nothing of the Scriptures.

999. *What decree had the Sanhedrin passed?*

That if any man avowed Jesus to be the Messiah he should be "put out of the synagogue," that is, excluded from public worship, and cut off from social intercourse.

1000. *Who pleaded for Jesus before the Sanhedrin?*

Nicodemus, the same who came to Jesus by night. He was a member of the Sanhedrin.

1001. *What did he say?*

"Doth our law judge any man, before it hear him, and know what he doeth?"

1002. *What did the scribes and Pharisees reply?*

"Art thou also of Galilee? Search, and look : for out of Galilee ariseth no prophet."

1003. *What occurred next?*

The meeting broke up in disorder, and every man went to his own home.

LESSON XXIX.

ST. JOHN VIII. 12-59 ; IX. 1-38

1004. *How was the Temple lighted during the Feast of Tabernacles ?*

In the Court of the Women there were four great golden candelabra, each with four golden bowls, which were filled with oil. The old girdles of the priests served for wicks to these lamps, which, when lighted at the close of the first day of the feast, brilliantly illuminated the whole city of Jerusalem. This was done in commemoration of the pillar of fire which guided the Israelites by night in the desert.

1005. *Using this as an illustration, what did Jesus say of Himself ?*

"I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life."

1006. *How did our Lord say He differed from the Pharisees ?*

"Ye are from beneath ; I am from above : ye are of this world ; I am not of this world."

1007. *What did Jesus say to those Jews who believed on Him ?*

"If ye continue in my word, then are ye my disciples indeed ; and ye shall know the truth, and the truth shall make you free."

1008. *What did the Jews say to this ?*

They wanted to know how they could be made free, when they were Abraham's seed, and had never been in bondage to any man.

1009. *What did Christ reply?*

“Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.” Thus teaching that they were in bondage to their sins.

1010. *What did Christ promise to those who keep His sayings?*

“Verily, verily, I say unto you, If a man keep my saying, he shall never see death.”

1011. *How did the Jews answer, thinking that He referred to the death of the body?*

They said He must surely be mad. For Abraham and all the prophets were dead. “Art thou greater than our father Abraham, which is dead?” they asked.

1012. *What did Christ reply?*

“Your father Abraham rejoiced to see my day : and he saw it, and was glad.”

1013. *What was His meaning?*

That Abraham, while on earth, rejoiced in faith and hope in the promised Christ, and that in heaven he was glad to see the fulfilment of his hope, and rejoiced and believed in Him whom his children scorned and rejected.

1014. *How did the Jews reply?*

“Thou art not yet fifty years old, and hast thou seen Abraham?”

1015. *What did Christ then solemnly declare?*

“Verily, verily, I say unto you, Before Abraham was, I am.” He thus asserted His eternal being, His oneness with God.

1016. *How did the Jews show their rage at what they considered His blasphemous words?*

They took up stones to cast at Him ; but Jesus hid Himself, possibly by becoming invisible, and escaped.

1017. *As Jesus passed out of the Temple, whom did He meet?*

A poor beggar, who had been born blind.

1018. *What question did the disciples ask of our Lord?*

“Master, who did sin, this man, or his parents, that he was born blind?”

1019. *The disciples seemed to share the belief of the Jews in regard to suffering; what was that belief?*

That suffering was always a punishment for some sin. In this case, however, they were puzzled. It could not have been for his *own* sins that the man was *born* blind. Possibly it was on account of the sins of his parents.

1020. *What did Christ reply to their question?*

“Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.”

1021. *What did He mean?*

That not only had the man been born blind, in order to show God’s power in healing him; but that by the healing the man should believe, and his soul be brought to everlasting light.

1022. *What did Christ do?*

“He spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.”

1023. *What did he then direct the man to do?*

To go wash in the Pool of Siloam.

1024. *Where was the Pool of Siloam?*

Outside the walls of Jerusalem, on the southeast. The water came from a rock, and formed a pool or reservoir fifty-three feet long, eighteen broad, and nineteen deep. The ruins remain to this day.

1025. *What did the man do ?*

He did as he was bid, and returned seeing. This is the first and only recorded cure of one born blind.

1026. *When the neighbors and those who knew him as the blind beggar, saw him with his eyes opened, they doubted if it could be he. What did they say ?*

“Is not this he that sat and begged ?” Some thought it was he, others that it looked very like him ; but the beggar spoke and said, “I am he.”

1027. *When asked how he received his sight, what did he reply ?*

“A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam and wash : and I went and washed, and I received sight.”

1028. *What else did they ask ?*

“Where is he ?” and the man said, “I know not.”

1029. *When they heard this marvellous story, what did they do ?*

They took the man to the Sanhedrin to have his case investigated.

1030. *When the Pharisees had heard the facts, what did they say ?*

Some said that Jesus was not of God, because He had healed the man on the Sabbath ; others said, How can a man that is a sinner do such miracles ? And there was a division among them.

1031. *They then asked the man what he thought of Jesus. What was his reply ?*

“He is a prophet.”

1032. *The Pharisees could not believe that the man who could now see perfectly, had been born blind. What did they do ?*

They sent for his parents and said to them, "Is this your son, who ye say was born blind? how then doth he now see?"

1033. *What was the parents' answer?*

"We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; he is of age; ask him: he shall speak for himself."

1034. *Why did they give this answer?*

For fear of the Sanhedrin, which had decreed that any one who acknowledged Christ to be the Messiah should be excommunicated.

1035. *What did the Pharisees then say to the man?*

They told him to give God the praise, for they knew that the one who he said had opened his eyes was a sinner.

1036. *What did the man reply?*

"Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see."

1037. *What was he then asked?*

To tell the story again. And he said, "I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?"

1038. *The Pharisees then began to revile the man, and said, "Thou art his disciple; but we are Moses' disciples." What did the man then say?*

That since the world began, no man had opened the eyes of one born blind. If this man were not of God, He could do nothing.

1039. *This brave assertion of the poor beggar made the Pharisees furious. How could a mere ignorant beggar dare to teach the learned and pious Pharisees? What did they do to the man?*

They cast him out. This does not mean that they

excommunicated him, but rather that they turned him out of the room where the meeting was held.

1040. *What did Jesus do when He heard this?*

He found the man, and said to him, "Dost thou believe on the Son of God?"

1041. *What did the man answer?*

"Who is he, Lord, that I might believe on him?"

1042. *What did our Lord say to this, and what was the man's reply?*

"Thou hast both seen him, and it is he that talketh with thee." And the man said, "Lord, I believe." And he worshipped Him.

LESSON XXX.

ST. JOHN IX. 39-41 ; X. 1-21 ; ST. LUKE IX. 51-58 ; X. 1-24

1043. *Our Lord then turned to the people and said, "For judgment I am come into this world, that they which see not might see ; and that they which see might be made blind." What did He mean by this?*

That by His divine power of reading the heart, He would prove that many whom men counted *ignorant*, or *blind*, were faithful and true, and therefore *saw* ; and that many, such as the powerful Pharisees, whom men esteemed to be great, and who thought they saw and knew everything, were really blind and ignorant.

1044. *When some of the Pharisees heard Christ's words, what did they ask?*

"Are we blind also?"

1045. *What did our Lord answer them?*

"If ye were blind, ye should have no sin : but now ye say, We see ; therefore your sin remaineth."

1046. *What did He mean by these words?*

That if they were really blind, or knew no better, there would be an excuse for their conduct ; but since they professed to know what was right, their conduct was sinful.

1047. *Our Lord then delivered His beautiful discourse of the Good Shepherd. In this parable, what does the sheepfold represent?*

The whole church of Christ.

1048. *Who are represented by the sheep?*

The followers of Christ.

1049. *Who by the shepherds?*

The leaders or teachers.

1050. *What did our Lord call Himself in the first part of the discourse?*

“I am the door : by me, if any man enter in, he shall be saved.”

1051. *What did He say of a shepherd and his sheep?*

“And when he putteth forth his own sheep, he goeth before them, and the sheep follow him : for they know his voice. And a stranger will they not follow, but will flee from him : for they know not the voice of strangers.”

1052. *What can you say of shepherd life in the East?*

It is a well-known fact that sheep recognize the voice of their own shepherd. Several shepherds would go to a field where thousands of sheep were grazing, and each give his own peculiar call. Immediately the sheep would separate, every one following its own shepherd.

1053. *In striking contrast to the cruel leaders, or false shepherds, who had just turned the poor blind man from the fold, what did our Lord say of Himself?*

“I am the good shepherd : the good shepherd giveth his life for the sheep.” “I am the good shepherd, and know my sheep, and am known of mine.” “And I lay down my life for the sheep.”

1054. *How were these sayings received by the people?*

There was a division among them. Many said, “He hath a devil, and is mad : why hear ye him ?” Others said, These are not the words of a mad man. “Can a devil open the eyes of the blind ?”

1055. *There are no records which enable us to follow our Lord, step by step, through these last few months of His life on earth. After the Feast of Tabernacles at Jerusalem, to what place is it thought that He returned for a short stay?*

To Galilee.

1056. *After that, whither did our Lord go?*

“He stedfastly set his face to go to Jerusalem.” He knew that His time was nearly come, and He must go to that city and suffer “many things.”

1057. *How did He travel?*

Very slowly He went through the cities and villages, teaching, and journeying toward Jerusalem.

1058. *Before leaving Galilee, whom did Christ send in advance, “unto every city and place, whither he himself would come”?*

He selected seventy of His followers, and sent them forth, two by two, to prepare the way for His coming. His directions to them were much the same as those He gave to His twelve Apostles.

1059. *Upon what towns and cities of Galilee, where He had lived and worked miracles, did He now pronounce woes?*

Chorazin, Bethsaida, and Capernaum.

1060. *How long were the seventy absent, and upon their return, what account did they give of their mission?*

It is not known how long they were absent, but when they returned they were filled with joy at their success; saying, "Lord, even the devils are subject unto us through thy name."

1061. *How did our Lord reply to these words?*

"Rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven."

1062. *For what did He thank God?*

"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."

1063. *What did He mean?*

He was thankful to know that these simple-minded men were God's instruments for doing good and converting people.

1064. *What most comforting words did He then speak?*

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

1065. *Jesus entered the borders of Samaria, and sent messengers before Him to prepare lodgings. What occurred in one of the villages?*

The Samaritans refused to receive Him, because He was on His way to Jerusalem to attend the Feast of Dedication.

1066. *The jealous hatred of the Samaritans against the Jews, their Temple, and its services at Jerusalem has been referred to before. Which two disciples expressed their indignation at the disrespect shown their Master, and what did they say?*

James and John ; and they said, " Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did ? "

1067. *To what incident did they refer ?*

Elijah called down fire from heaven to consume some soldiers sent to take him, by a wicked king, whose death he had foretold.

1068. *How did Christ reply to James and John ?*

" He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." And they went to another village.

1069. *As they journeyed a certain man came to Jesus and said, " Lord, I will follow thee whithersoever thou goest." How did our Lord answer him ?*

" Foxes have holes, and birds of the air have nests ; but the Son of man hath not where to lay his head."

LESSON XXXI.

ST. LUKE X. 25-37 ; XI. 1-15, 37-54

1070. *A certain lawyer came to Christ, and, to try Him, asked, " Master, what shall I do to inherit eternal life ? " What did our Lord reply ?*

" What is written in the law ? how readest thou ? "

1071. *What did the lawyer say to this ?*

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbor as thyself."

1072. *What did our Lord say to this?*

"Thou hast answered right : this do, and thou shalt live."

1073. *What did the lawyer next ask?*

"And who is my neighbor?"

1074. *Our Lord taught him who his neighbor was, by one of the most beautiful of His many beautiful parables. What is it called?*

The parable of the Good Samaritan.

1075. *How does the story begin?*

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead."

1076. *What happened then?*

"And by chance there came down a certain priest that way : and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side."

1077. *Who finally came to his assistance, and what did he do?*

A certain Samaritan, when he saw him, took pity on him, bound up his wounds, set him on his own beast, brought him to an inn, and took care of him.

1078. *When the Samaritan left on the morrow, what directions did he give to the host of the inn?*

He left money with him, directing him to take care of the man, and whatever more he spent, he would repay him when he came again.

1079. *When our Lord had finished the parable, what question did He ask of the lawyer?*

“Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?”

1080. *What reply did the lawyer make, and what did Jesus say?*

“He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.”

1081. *One day as they journeyed slowly toward Jerusalem, our Lord stood apart silently praying. When He had finished, what did one of His disciples say to Him?*

“Lord, teach us to pray, as John also taught his disciples.”

1082. *How did our Lord reply to the request?*

He said to them, “When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.”

1083. *When and where had Christ taught this prayer before, and in what Gospel do we find it?*

Over a year before, in the “Sermon on the Mount,” delivered near Capernaum. We find it in the sixth chapter of St. Matthew.

1084. *How does this second form of the Lord's Prayer differ from the first?*

The closing words are left off: “For thine is the kingdom, and the power, and the glory, for ever. Amen.”

1085. *How is this accounted for?*

These concluding words were a common doxology, used for the closing of any prayer.

1086. *By what parable did our Lord then teach perseverance in prayer?*

By the parable of the Friend at Midnight.

1087. *What is the story?*

One goes to a friend at midnight to borrow three loaves, to set before a visitor, who, in his journeys, had come to him, and he had nothing to offer him.

1088. *How did the friend reply to the request?*

"Trouble me not : the door is now shut, and my children are with me in bed ; I cannot rise and give thee."

1089. *What did our Lord say?*

That, although he would not rise and give him because he was his friend, yet, because he persevered and insisted, he rose and gave him as many loaves as he needed.

1090. *What did our Lord then promise to those who persevered in prayer?*

"Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you. For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened."

1091. *What did He say about children asking benefits of their earthly father?*

If a son ask bread of a father, will he give him a stone ? or if he ask a fish, will he give him a serpent ? Or, if he ask an egg, will he offer him a scorpion ?

1092. *How did He compare an earthly father to our heavenly Father?*

"If ye then, being evil, know how to give good gifts unto your children : how much more shall your heavenly Father give the Holy Spirit to them that ask him ?"

1093. *About this time what miracle did He perform?*
He healed a dumb demoniac. And "when the devil was gone out, the dumb spake ; and the people wondered."

1094. *What invitation did He accept?*

"A certain Pharisee besought him to dine with him ; and he went in, and sat down to meat."

1095. *Why did the Pharisee find fault with Him?*

Because He had not washed before dinner.

1096. *How did our Lord answer him?*

He told him that the Pharisees made clean the outside of the cup and the platter ; but within they were full of "ravening and wickedness."

1097. *What did He mean by this?*

That they were very strict about outward observances ; but that their hearts were full of wickedness.

1098. *The Pharisees always roused the indignation of our Lord, by their hypocrisy and cold cruelty. What did He pronounce upon them at the Pharisee's table?*

Many woes. Among them He said, "Woe unto you, Pharisees ! for ye love the uppermost seats in the synagogues, and greetings in the markets."

1099. *In many of these "woes," the scribes were included ; how were they affected by the severity of Christ's words against them?*

They hated Him with a bitter hatred, and tried to provoke Him to say something for which they might have Him arrested.

1100. *As He left the house the crowds were so great that "they trod one upon another." What did He warn His followers against?*

The spirit of the Pharisees, which was hypocrisy.

LESSON XXXII.

ST. LUKE XII. 13-48; XIII. 1-17

1101. *What request did one of the multitude make of our Lord?*

He asked Him to speak to his brother, that he might divide his inheritance with him.

1102. *What motive must have prompted this request, and why?*

Covetousness. For the Jewish law as to inheritance was so strict and so clearly defined, that if the claim of the man had been a just one, he need not have appealed to Jesus.

1103. *Our Lord always refused to interfere in the worldly affairs of men. How did He answer this request?*

“Man, who made me a judge or a divider over you?” Then to the people He said, “Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth.”

1104. *By what parable did the Lord then teach the sin and the folly of covetousness?*

That of the Foolish Rich Man.

1105. *Tell the story.*

The ground of a rich man brought forth so plentifully that he had no room to stow his harvests. So he decided to pull down his barns, and build larger ones, that he might stow away his goods.

1106. *Then what did he say?*

“I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.”

1107. *But what did God say to him?*

“Thou fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?” “So is he that layeth up treasures for himself, and is not rich toward God.”

1108. “*The danger of riches increases with their increase.*” *What is the Psalmist David’s advice?* (Ps. lxii. 10.)

“If riches increase, set not your heart upon them.”

1109. *How would Christ teach us by this parable to use them?*

To lay up everlasting treasures in heaven, by giving of our riches to God’s needy children here on earth.

1110. *What did our Lord again bid His disciples?*

Not to be over-anxious about the future. He assured them of the loving care of their heavenly Father. He said, “Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.”

1111. *Relate the parable by which our Lord taught us to be always ready for His coming.*

It is the story of a lord, who went away and left his servant in charge, to look after his household. If, when he came home, he should find his servant so doing, he would bless him and make him ruler over all that he had.

1112. *What was the other possibility?*

If that servant should say, “My lord delayeth his coming,” and should beat the under servants, and should feast and be drunken; then the lord might come when he was not expected, and he would order the unfaithful servant to be beaten and cast forth.

1113. *What further words of our Lord teach this same lesson?*

“Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.”

1114. *It was probably about this time that our Lord was informed of an outrage committed by Pilate, the Roman governor. What was it?*

A party of Galileans visited Jerusalem, and Pilate, for some unknown reason, had them slain, and mingled their blood with the blood of the beasts they had killed to offer on the altar in the Temple.

1115. *What did the people think of the victims of this cruel deed?*

That they must have been guilty of some terrible sin to have suffered such a death.

1116. *What did our Lord say?*

He rebuked them for thus thinking, adding, that they were no more sinners than the eighteen persons on whom a tower in Siloam had recently fallen, and crushed beneath its ruins.

1117. *While Christ rebuked their misunderstanding of the ways of Providence, He made it an occasion again to enforce what duty?*

That of repentance. By such swift calamities they were to be reminded of the uncertainty of life, and were to repent while there was yet time.

1118. *By what parable did He illustrate this lesson?*

That of the Fig-tree.

1119. *Relate the story.*

A man had a fig-tree planted in his vineyard, and he went to look for fruit, and found none.

1120. *What did he say to his gardener?*

He told him that for three years he had failed to

find any fruit on that tree. He then ordered it cut down, as it was only in the way.

1121. *How did the gardener intercede for the tree?*

He begged his lord to let it alone for one more year, until he had cultivated it, and then if it bore no fruit it should be cut down.

1122. *What is the meaning of this parable?*

The owner of the vineyard is God; the vineyard is His people; the fig-tree is one who is still impenitent. The gardener who pleads for the tree is our Saviour, who, full of love and compassion, intercedes for us.

1123. *As Christ was teaching in one of the synagogues on the Sabbath day, we know not where, whom did He heal?*

A woman, who for eighteen years had had a "spirit of infirmity," that is, she was possessed with an evil spirit and was bowed together, so that she was not able to lift herself up.

1124. *When Jesus saw her, what did He do?*

He called her to Him, and said unto her: "Woman, thou art loosed from thine infirmity." And he laid his hands on her: and immediately she was made straight, and glorified God.

1125. *The ruler of the synagogue was indignant at this cure on the Sabbath day; but, possibly because he was too timid, he did not venture to rebuke our Lord. What did he do?*

He said to the people, thus indirectly reproaching Christ, "There are six days in which men ought to work: in them, therefore, come and be healed, and not on the sabbath day."

1126. *What was our Lord's reply?*

"Thou hypocrite! doth not each one of you on the

sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?"

1127. *How did these words affect the people?*

They put His enemies to shame; and the people rejoiced for the glorious things He had done.

LESSON XXXIII.

ST. LUKE XIII. 22-33; X. 38-42; ST. JOHN X. 22-42

1128. *As our Lord was journeying toward Jerusalem, through the cities and villages, some one said to Him, "Lord, are there few that be saved?" How did He answer?*

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able."

1129. *Christ did not answer the question directly; He teaches each one to "strive" to enter into His kingdom, without questioning the number saved. What did He mean by the word "strive"?*

Struggle; fight.

1130. *What is the "strait," or narrow, difficult gate by which to enter in?*

Self-denial, self-forgetfulness, and the taking up the cross cheerfully to follow Christ.

1131. *Why do many seek to enter in, and are not able?*

They either seek in a half-hearted way, or they seek to enter by other and easier means, or they seek when it is too late.

1132. *Against whom was Christ warned?*

Some Pharisees came to Him, saying, "Get thee out, and depart hence : for Herod will kill thee."

1133. *What Herod was this?*

Herod Antipas ; the son of Herod the Great. It was Herod Antipas who had caused John the Baptist to be beheaded.

1134. *Probably he had no intention of killing Jesus ; he may have wanted to frighten Him, so that He would leave his province, where our Lord was too well known to please the unbelieving ruler. What portion of Palestine belonged to the province of Herod Antipas?*

Galilee ; and he also ruled over Perea, the country lying east of the Jordan, between the Dead Sea and the Sea of Galilee.

1135. *About this time it is almost impossible to follow Christ's wanderings with any certainty. Where must we suppose Him to have been when He received the warning against Herod?*

Somewhere in Herod's province ; that is, either in Galilee or more probably in Perea, just east of the Jordan.

1136. *What can you say of the inhabitants of Perea?*

The population was not purely Jewish, but was rather a mixed one, and therefore our Lord found less bitter opposition there than in Judea.

1137. *Where was the little town of Bethany in Judea, and who lived there?*

It was two miles east of Jerusalem, at the foot of the Mount of Olives. Two sisters and a brother, Mary, Martha, and Lazarus, had their home there. They were dear friends of Christ's, and He often visited them.

1138. *At one time, when Jesus was visiting there, how did the two sisters receive Him?*

Martha showed more anxiety to provide for her guest than to listen to His words. Mary, on the contrary, sat at His feet, and, forgetful of everything else, drank in every word which fell from His lips.

1139. *What complaint did the busy Martha, absorbed in her household cares, make to our Lord?*

She said to Him, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me."

1140. *What was our Lord's reply?*

"Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

1141. *When Christ said that Mary had chosen the "good part," did He mean that Martha had chosen a bad part?*

No; He meant only that she was *over* anxious about her household duties, to the neglect of what was more important.

1142. *What did He mean, when He said, "But one thing is needful"?*

Only *one* thing is of supreme importance, that is, the love and service of God.

1143. *About this time our Lord went up to Jerusalem. For what purpose did He go?*

To attend the Feast of Dedication, which was celebrated in December.

1144. *What can you say of this feast?*

It was not one of divine appointment, but was instituted by Judas Maccabeus (B.C. 164), to commemorate

the purging of the Temple and the rebuilding of the altar, which had been polluted and destroyed by the Syrians.

1145. *How long did it last, and how was it celebrated?*

Eight days, and was an occasion of much festivity. The Jews assembled in the Temple or in the synagogues, carrying branches of trees and palms in their hands, and sang psalms to the God of their salvation. The Temple and all private houses were illuminated every night with lanterns and torches, for which reason Josephus calls it the *Feast of Lamps*.

1146. *When and on what occasion had our Lord last visited Jerusalem?*

Two months before, in October, when He attended the Feast of Tabernacles.

1147. *We have no note of the time or order of events between these two feasts. There are many different opinions in regard to the matter. But one thing is clear, and admitted by every one; what is it?*

That both these feasts were plainly those next before our Lord's last Passover, in the last year of His public ministry.

1148. *What can you say of the climate of Palestine in December?*

It is chilly and cold, with some snow, though more rain; the thermometer averages forty-six degrees, with a rise of five or six degrees during the day.

1149. *When Jesus went to the Temple to attend the Feast of Dedication, where did He walk?*

In the shelter of the roof-covered cloister or colonnade on the eastern side of the Temple, called Solomon's Porch.

1150. *What question did the Jews ask Him?*

“How long dost thou make us to doubt? If thou be the Christ, tell us plainly.”

1151. *Still did they ask for more “signs,” such as they wished for and expected. How did our Lord reply to their questions?*

“I told you, and ye believed not; the works that I do in my Father’s name, they bear witness of me.”
“But ye believe not, because ye are not of my sheep.”

1152. *Our Lord would not admit that He was the Christ in their sense of the term. He had set Himself forth as the Messiah, but in a sense in which they were not willing to receive Him. What did He then say of His “sheep,” i.e., His true disciples?*

“My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.”

1153. *What did He say of Himself and His Father?*
“I and my Father are one.”

1154. *How did these words affect the hearers?*

They were furious, and took up stones to stone Him.

1155. *What did Jesus say to them?*

“Many good works have I showed you from my Father; for which of those works do ye stone me?”

1156. *How did the Jews reply?*

“For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.”

1157. *What did our Lord then do?*

He escaped out of their hands, and went again beyond the Jordan to Bethabara, where he took up His abode.

LESSON XXXIV.

ST. LUKE XIV. 1-35

1158. *Whither did Christ go on a Sabbath day?*

He went into the house of one of the chief Pharisees to eat bread on the Sabbath day, and they watched Him.

1159. *Our Lord is never said to have refused an invitation, even from a Pharisee. Whom did He see before Him in the Pharisee's house?*

A man which had the dropsy.

1160. *Possibly the man stood in the groups of gazers and news tellers that often gathered about the verandas and courts of an Eastern house during an entertainment. Perhaps he was placed there by the evil design of the Pharisees, as a snare; they watching to see if Christ would again offend by healing on the Sabbath day. What did Jesus say?*

He spake unto the lawyers and Pharisees, saying, "Is it lawful to heal on the sabbath day?" "And they held their peace."

1161. *What followed?*

Our Lord took the man and healed him, and let him go. Then, turning to the Jews, He asked, as on a former occasion, whether they would not release one of their own beasts from suffering on the Sabbath day—how much more, then, is a man better than a beast?

1162. *What did our Lord notice about the guests who had been bidden to the feast?*

He marked how they showed their self-pride by choosing for themselves the chief places of honor.

1163. *What advice did our Lord give to them?*

He said, if a man were bidden to a feast, he should not take the best place or place of honor for himself, lest a more honorable guest should arrive, and the host should say, "Give this man thy place." Then with shame he would have to take a lower.

1164. *What else did He advise?*

That when a man was bidden to a feast, he should take the "lowest" seat; then perhaps the host might bid him take a better place, and he should therefore be honored, rather than shamed, before the other guests.

1165. *What words did our Lord add to impress upon their minds this lesson of humility?*

"For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

1166. *Whom did our Lord ask us to entertain?*

"When thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

1167. *Did He mean that we should never invite our richer friends and "neighbors" for our guests?*

No; but He would not have us *always* entertain those only who could return the honor; He would have us *sometimes* entertain the poor and needy, who are not able to give us any return, and God will reward us.

1168. *When one of the guests who sat at meat with our Lord heard His words, what did he say?*

"Blessed is he that shall eat bread in the kingdom of God," alluding to the Pharisees' idea of heaven as a great banquet.

1169. *The man probably thought of himself as thus blessed; but our Lord knew, in spite of his pretence,*

how little he really understood or cared for the true kingdom of God, and He also knew well the cold indifference with which His teaching of this kingdom had been received by the class of Jews to which the guests at the feast belonged. What parable did He then utter, illustrating how very little they really valued the kingdom of God?

That of the Great Supper.

1170. *How does the story begin?*

"A certain man made a great supper, and bade many : and sent his servant at supper time to say to them that were bidden, Come ; for all things are now ready."

1171. *How did the bidden guests answer?*

"They all with one consent began to make excuse."

1172. *How many of these excuses are told in the story, and what was the first?*

Three. The first man said, "I have bought a piece of ground, and I must needs go and see it."

1173. *What were the second and third excuses?*

The second man said, "I have bought five yoke of oxen, and I go to prove them." The third said, "I have married a wife, and therefore I cannot come."

1174. *When the servant returned and told his master these things, what order did he receive?*

"Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind."

1175. *When this was done and there was yet room, what did the lord say to his servant?*

"Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of these men which were bidden shall taste of my supper."

1176. *Who was meant by the man who gave the supper?*

God.

1177. *What lesson do we learn from this parable?*

That we do not appreciate God's goodness, and when He calls us, we are too ready with excuses of worldly business, care, and pleasure to answer His call.

1178. *What else do we learn?*

That God would give of His grace to them that are hungry for it, and glad to receive it; and not to them that are indifferent.

1179. *What did our Lord then say to the multitude?*

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple."

1180. *Did Christ mean that we must not love our family and friends?*

No; but He would not have us love them *better* than Him, or have our love for them interfere with or drown our love for Him.

1181. *Our Lord did not promise His followers earthly reward, or freedom from earthly cares or trials. Before taking up His cross He wishes them to count the cost well. This He teaches by two short parables; what was the first?*

"Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish."

1182. *What was the second parable in this discourse on counting the cost?*

“What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.”

LESSON XXXV.

ST. LUKE XV. 3-32

1183. *The first group of the parables of our Lord, of which we read, were uttered by the Sea of Galilee. We are told of no more for over a year. But now St. Luke gives us five, which our Lord must have given about this time in Perea. The first three are called parables of grace, the other two are parables of warning. Why are the first three called parables of grace?*

Because they teach of God's grace, or goodness, of His love for sinners, and His mercy in saving the lost. They were given in reply to the angry murmurs of the Pharisees because our Lord associated with publicans and sinners.

1184. *The first of the three parables of grace is called The Lost Sheep. Tell the story.*

“Which man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he

calleth together his friends and neighbors, saying unto them, Rejoice with me ; for I have found my sheep which was lost."

1185. *What words did our Lord add about a repentant sinner ?*

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

1186. *The second parable of grace is called The Lost Piece of Silver. What is it ?*

"What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it ? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me ; for I have found the piece which I had lost."

1187. *What did our Lord add ?*

"I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

1188. *Thus would Christ teach that each soul, no matter how poor or despised, is of value in the sight of Heaven. In these two parables God seeks the lost ones ; in the next, that of the Prodigal Son, the lost one seeks God. Give the first part of the parable of the Prodigal Son.*

A certain man had two sons ; the younger of them asked of his father his share of the inheritance, and went off to a far country, and there wasted his money with riotous living.

1189. *When he had spent all, what happened ?*

There came a famine, and he began to suffer want, and he hired himself to a man, who sent him into his field to feed his swine. And he was so hungry, he

would have liked to eat the husks which were meant for the swine.

1190. *When he came to himself, what did he say?*

“How many hired servants of my father’s have bread enough and to spare, and I perish with hunger ! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son : make me as one of thy hired servants.”

1191. *When he arose and went to his father, what happened?*

“When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.”

1192. *But what did the father say to his servants?*

“Bring forth the best robe, and put it on him ; and put a ring on his hand, and shoes on his feet : and bring hither the fatted calf, and kill it ; and let us eat, and be merry : for this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry.”

1193. *The elder son was in the field ; and when he came near the house and heard the music and the dancing, what did he do?*

He inquired of one of the servants what it all meant. And the servant replied, “Thy brother is come ; and thy father hath killed the fatted calf, because he hath received him safe and sound.”

1194. *But the brother was angry, and would not go in ; and when his father came out and entreated him, what did he say?*

He told him he had served him many years, and had never disobeyed him, yet there had been not even so much as a kid killed for him, that he might make merry with his friends. But when this son, who had been so wicked, had returned, for him the fatted calf had been killed.

1195. *What touching reply did the father make to this jealous elder brother?*

“Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad : for this thy brother was dead, and is alive again ; and was lost, and is found.”

1196. *By some this parable of the Prodigal Son is considered the most beautiful in the New Testament. It is rich with many lessons. In the story, by the father is meant God. Who are represented by the younger son?*

The publicans and sinners, and all those who think they can be happy away from their heavenly Father's care. Our Lord would teach them that they may enjoy worldly prosperity for a time, but they cannot endure trials without Him, and He is ever ready in His divine love to forgive them, and receive them back into His keeping, when they come to Him for pardon.

1197. *Who are represented by the elder son?*

The Pharisees, and all those who keep the law, but boast of their good deeds, while in their hearts is bitter hatred, jealousy, and uncharitableness. Our Lord would teach them brotherly love, and would have them rejoice in His forgiveness of and His love for sinners.

LESSON XXXVI.

ST. LUKE XVI. 1-31

1198. *Our Lord next uttered two parables of warning. Relate the story of the first, that of the Unjust Steward.*

A certain rich man had a steward, who he found had wasted his goods. And he called him, and said unto him, "What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward."

1199. *What did the steward say within himself?*

"What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed."

1200. *Suddenly an idea came to him; a way of providing for himself, that when he should be put out of the stewardship, he might be received into the houses of the debtors. What did he do?*

Calling to him each one of his lord's debtors, "he said to the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly, and write fifty." (A measure of oil was equal to nine gallons.)

1201. *What did the steward say to a second debtor?*

"And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond, and write fourseore." (A measure of wheat was equal to eight or ten bushels.)

1202. *What was the steward's object in doing this?*

To gain the gratitude of the debtors, hoping they would offer him a home when he should be turned out of his place.

1203. *What did the master do when he heard how his steward had acted?*

He commended him, because he had done "wisely;" that is, prudently, cleverly; his master, although he had found out his wicked tricks, could not but admire him for his clever scheme of securing aid for himself in his need.

1204. *What is meant by the words which follow the commendation of the steward by his lord: "for the children of this world are in their generation wiser than the children of light"?*

"The bad are wiser in worldly things than the good in heavenly." "The world is better served by its servants than God is by His."

1205. *What did our Lord teach His disciples by this parable?*

That they ought to copy the wisdom, forethought, and zeal of the unjust steward, but with a better object; that is, to lay up treasures in heaven, by spending time, thought, and money here on earth in helping the poor and needy.

1206. *What did our Lord mean when He said, "Make to yourselves friends by means of the mammon of unrighteousness"?* (R. V.)

The mammon of unrighteousness means simply worldly riches. Our Lord teaches by these words that we should make to ourselves friends by the generous and unselfish use of riches, in order that by so doing we may lay up for ourselves treasures in heaven.

1207. *What did our Lord say when He had finished this parable?*

"No servant can serve two masters; for either he will hate the one, and love the other; or else he will

hold to the one and despise the other. Ye cannot serve God and mammon."

1208. *When the Pharisees, who were lovers of money, heard all these things, what did they do?*

They scoffed at Him with open insolence. They thought it absurd that riches were a hindrance to religion, for were they not rich and pious? And they laughed at the humble poverty of Jesus and His disciples.

1209. *How did our Lord answer their derision?*

He told them that, although they put on an appearance of religion which might deceive men, God, who knew their evil hearts, could not be deceived by their hypocrisy.

1210. *Our Lord then uttered the parable of the Rich Man and Lazarus, to warn the Pharisees against the selfish, unrighteous use of their riches. How does the story begin?*

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar, named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores."

1211. *What happened to the two men?*

The beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; and in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

1212. *What is the meaning of the word "Hades"?*

It is a Greek word, meaning the place of departed spirits, both good and bad.

1213. *What did the rich man say to Abraham?*

"Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame."

1214. *What was Abraham's reply?*

"Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented."

1215. *What else did he say?*

"And beside all this, there is a great gulf between us, which none may cross." And the rich man then begged that Abraham would send Lazarus to his father's house, for he had five brethren, and he would have them warned, lest they also come to such torment.

1216. *What did Abraham reply?*

"They have Moses and the prophets ; let them hear them." But the rich man said, "If one go to them from the dead, they will repent." And Abraham replied, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

1217. *Why is the rich man in this parable sometimes called "Dives"?*

"Dives" is simply the Latin for *rich man*. This is the only parable in which a proper name (Lazarus) occurs.

1218. *What may we all learn from this parable?*

To lead an unselfish life : if we are blessed with riches and worldly advantages, to give of them willingly and cheerfully, where they will do the most good.

LESSON XXXVII.

ST. JOHN XI. 1-38

1219. *While our Lord was preaching in Perea, what sorrow came to the home of his friends whom He loved, in Bethany of Judea?*

Lazarus, the brother of Mary and Martha, fell sick.

1220. *What did the sisters do?*

They sent a messenger to Christ at Bethabara, in Perea, saying, "Lord, behold, he whom thou lovest is sick."

1221. *This message implied their belief that their dear Master would do something to help them. They did not ask Him to come; it was enough simply that He should know of their distress. What did our Lord say when He received the message?*

"This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

1222. *What did He mean?*

He knew what He would do. This sickness would not end in death, though Lazarus would die. He would raise him from the dead, and God should be glorified, because the miracle would cause many to believe.

1223. *How does St. John tell us our Lord felt toward Lazarus and his two sisters?*

"Now Jesus loved Martha, and her sister, and Lazarus."

1224. *What did our Lord do after receiving the message from His friends?*

He remained yet two days in Perea, then said to His disciples, "Let us go into Judea again."

1225. *Why did His disciples object to this, and how did Christ reply?*

His disciples said to Him, "Master, the Jews of late sought to stone thee; and goest thou thither again?" Jesus answered, "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of the world. But if a man walk in the night, he stumbleth, because there is no light in him."

1226. *What did He mean by these words?*

That there are twelve hours of daylight, when a man can labor without fear of stumbling. These hours for Him were not yet over, and His night could not come until they were. In other words, His hour had not yet come; so He could go into Judea with safety.

1227. *What did He then say?*

"Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep."

1228. *No message had been sent of Lazarus' death; but our Lord knew of it without being told. How did the disciples reply?*

"Lord, if he sleep, he shall do well." They thought Christ meant that he was resting, and therefore the crisis of the disease was passed.

1229. *What did Jesus then plainly tell them?*

"Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him."

1230. *Which one of His disciples spoke, and what did he say?*

Thomas, which is called Didymus, said unto his fellow disciples, "Let us also go, that we may die with him."

1231. *What can you say of Thomas, who thus offered to die with Christ?*

Thomas was a Hebrew word, *Didymus* a Greek word, both meaning *twin*. He seems to have been devoted to Christ, but despondent, mournful, and inclined to look on the dark side of things.

1232. *They then started for Bethany; when they reached there what did they find?*

That Lazarus had been in his tomb four days. Probably he had been buried the day he died, as was the custom of the Jews.

1233. *Who had come to console Mary and Martha for their loss?*

Many Jews had come from Jerusalem, which was only two miles away, to offer comfort to the sisters..

1234. *What can you say of the social position of the family?*

They seem to have been wealthy, influential, and well known.

1235. *Who in the household first heard of the approach of Jesus?*

The busy, active Martha; and she went out to meet Him. The quiet, reserved Mary was sitting at home, buried in her grief, and did not know, at first, of Christ's approach.

1236. *What did Martha say to Jesus when she saw Him?*

"Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee."

1237. *This was not a reproach, but only a regret. The faith of the sisters must have been sorely tried by the absence of their dear Lord, during their sorrow. How did Christ reply to Martha's words?*

“Thy brother shall rise again.” Martha saith unto Him, “I know that he shall rise again in the resurrection at the last day.”

1238. *With what beautiful and well-known words did our Lord reply to Martha?*

“I am the resurrection, and the life : he that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me shall never die. Believest thou this?”

1239. *What did Martha reply?*

“Yea, Lord : I believe that thou art the Christ, the Son of God, which should come into the world.” And she then went and told Mary that the Master had come, and was asking for her.

1240. *What did Mary then do?*

She arose quickly and went to Him ; and the friends who were with her in the house, thinking she was going to her brother’s tomb to weep, followed her.

1241. *What did she do when she reached the place where Jesus was?*

She fell at His feet, saying, “Lord, if thou hadst been here, my brother had not died.”

1242. *When Jesus saw her weeping, and her friends also weeping with her, what did He do?*

“He groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept.”

1243. *What did the Jews say when they beheld Jesus weeping?*

“Behold how he loved him ! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?”

1244. *Jesus, again groaning, approached the tomb, followed by the two sisters and the friends of Lazarus. Where was he buried?*

As the family were rich, they owned a tomb in which to bury their dead. It was outside the town, as was the custom in the East.

1245. *What can you say of the tomb?*

It was a cave, like most of the family vaults of the Jews. They were sometimes natural, sometimes hewn from the rock. Within were recesses or niches in the sides, to receive the bodies. Sometimes there were two chambers, one beyond the other.

1246. *How were these tombs entered?*

On a level, or often there was a descent of a few steps, as was probably the case in this instance, the stone being said to lie *on* the tomb.

1247. *Why was there always a stone laid at the entrance of these tombs?*

To keep out wild beasts, especially the jackals, which would otherwise have entered and devoured the bodies.

LESSON XXXVIII.

ST. JOHN XI. 39-54 ; ST. LUKE XVII. 11-19

1248. *Upon reaching the tomb of Lazarus, what order did Jesus give, and why did Martha object?*

Jesus said, "Take ye away the stone." Martha objected, because her brother had been buried four days.

1249. *How did our Lord answer her objection?*

"Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?" So they took away the stone.

1250. *What did Jesus then do ?*

He lifted up His eyes and said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always : but because of the people which stand by I said it, that they may believe that thou hast sent me."

1251. *He meant that He prayed to God, not for His own need, but to prove to the people that His power was from God, and not from the evil one. What did our Lord do next ?*

"When he thus had spoken, he cried with a loud voice, Lazarus, come forth."

1252. *What happened then ?*

"He that was dead came forth, bound hand and foot with graveclothes ; and his face was bound about with a napkin."

1253. *How were the bodies prepared for burial in those days ?*

They were bound loosely in white linen bands, sometimes each limb and every finger having its own wrappings. These bandages kept the sheet and precious ointments and spices round the body. They might hinder motion, but not prevent it entirely.

1254. *How were the Jews affected by this marvellous miracle ?*

Many believed on Him. But some of them went to the Pharisees and told them the things which Jesus had done.

1255. *This was the third recorded miracle of raising the dead ; what were the other two, and where did they take place ?*

The first was the raising of the widow's son at Nain ; the second, that of Jairus's daughter at Capernaum.

Both of these towns were in Galilee, and far from Jerusalem.

1256. *This was therefore the first miracle of the kind performed in the immediate neighborhood of Jerusalem. What was the result?*

The poorer class of people were wild with excitement. The news spread rapidly through the city, and every one was talking of it.

1257. *What did the chief priests, Pharisees, and Sadducees do?*

They called a meeting of the Sanhedrin to discuss what they should do. They were obliged to admit that Christ did many miracles ; but this did not cause them to believe ; it only increased their bitter hatred and jealousy.

1258. *What did they fear?*

That if they allowed Christ to continue His wonderful ministry, all would believe on Him, and make Him their king. By doing this, the vengeance of the Romans would be aroused, and they might destroy their Temple and their whole nation.

1259. *What did one of the Sanhedrin propose?*

That it would be better that *one man, Christ*, should die for the people, than that the whole nation should perish.

1260. *Which member of the Sanhedrin proposed this, and what can you say of him?*

Caiaphas, the High Priest. He was a Sadducee, and had married the daughter of the former High Priest, Annas. He had filled the position from A.D. 18 to 36. He was a hard, cruel, crafty man.

1261. *What can you say of the office of High Priest?*

It had long since ceased to descend from father to

son. The office was really for life, but the Romans interfered, and often set up their own favorites, turning out those who displeased them.

1262. *When the wicked Caiaphas spoke these words, he uttered a distinct prophecy of the Redemption or saving of the world by the death of Christ. He was a prophet without knowing or meaning it. In consequence of his suggestion, what did the Sanhedrin decide?*

That Jesus should die. The question was, how to get the sentence executed, as it must be pronounced by the Roman governor.

1263. *Thus the raising of Lazarus was an important influence in causing the trial and crucifixion of our Lord. When He heard of the decision of the Sanhedrin, what did He do?*

Knowing that, although His hour was at hand, it was not yet come, He retired with His disciples "into the country near to the wilderness, into a city called Ephraim."

1264. *What can you say of Ephraim?*

The exact spot where this city stood is unknown. It was probably in the hill country northeast of Jerusalem, in the direction of Jericho, on the west side of the river Jordan.

1265. *After remaining in Ephraim a short time, in quiet and seclusion, whither did He go?*

He commenced a farewell journey along the borders of Samaria and Galilee.

1266. *As He entered a certain village, who met Him?*

Ten men who were lepers; and they stood afar off, for they dared not approach, since to do so was pollution.

1267. *In hoarse, harsh tones, what did they cry?*

“Jesus, Master, have mercy on us.” And when He saw them, He said, “Go shew yourselves unto the priests.”

1268. *What was the result?*

“And it came to pass, that, as they went, they were cleansed.” The healing took place when they had shown their faith by starting on their way to obey Christ’s command.

1269. *When they felt returning health and strength, what did one of the ten do?*

He turned back, and fell on his face at Jesus’ feet, giving Him thanks; and he was a Samaritan.

1270. *The common misery of leprosy had brought together the Jews and this Samaritan, who otherwise would have been bitter enemies. When our Lord saw the man at His feet, what did He say?*

“Were there not ten cleansed? but where are the nine? were there none found that returned to give glory to God, save this stranger? And he said unto him, Arise, go thy way: thy faith hath made thee whole.”

1271. *Ingratitude is a common vice, and our Lord knew it well. Why then was He moved to such sorrowful amazement?*

Because only one of the ten whom He had cured of so terrible a disease had even had the grace to return and thank Him.

LESSON XXXIX.

ST. LUKE XVII. 20-37 ; XVIII. 1-27 ; ST. MATT. XIX. 13-26 ;
ST. MARK X. 13-27

1272. *When some of the Pharisees asked Christ when the Kingdom of God cometh, what did He tell them ?*

That they were mistaken in looking for an outward or worldly kingdom ; it would come in the hearts of men, had already come to some, while they were watching for great external signs.

1273. *What parable did our Lord then utter, teaching, like the parable of the Friend at Midnight, that men ought always to pray, and not to faint ?*

The parable of the Unjust Judge.

1274. *What is meant by “always to pray and not to faint” ?*

It does not mean that we must be always on our knees, in the outward act of praying ; but that we should have the true spirit of prayer ever in our hearts ; and never be discouraged, even though we *seem* to receive no answer.

1275. *What is the story of the Unjust Judge ?*

“There was in a city a judge, which feared not God, neither regarded man ; and there was a widow in that city ; and she came unto him, saying, Avenge me of mine adversary.”

1276. *Widows in the East were most defenceless and oppressed. The request in this case was not so much for revenge as for justice. Did the judge grant her petition ?*

At first he would not ; “but afterward he said within

himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."

1277. *Why was he an unjust or unrighteous judge?*

Because his motive was wrong. He granted the request of the poor widow, not from the highest motive, the fear of God, nor even for fear of the world, but simply for the selfish reason that he did not wish to be wearied by her constant coming.

1278. *What lesson did our Lord teach?*

That if an unjust judge grants a petition, how much more will our just and heavenly Father grant the petitions of those whom He loves.

1279. *Our Lord then spake unto them the parable of the Pharisee and the Publican. To whom was it particularly addressed?*

To those who trusted in their own righteousness, while they despised others.

1280. *What is the parable?*

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican."

1281. *It was customary for the Jews to stand while praying. Apart from the publican, too haughty even to touch him, the Pharisee stood. His prayer was not a prayer, or even a true thanksgiving, but only a vain boast. What did he say?*

"God, I thank thee, that I am not as other men are." He then went on to tell God what bad things he had not done, and what good things he had done.

1282. *He may have done good deeds, but his pride turned the good into evil. What was the publican's prayer?*

He stood afar off, not even lifting his eyes to heaven,

but with bowed head, beating his breast, he said, "God be merciful to me a sinner."

1283. *What did our Lord say of the two men?*

That the publican went to his home "justified," or pardoned and blessed, while the Pharisee's prayer was not accepted.

1284. *What lesson did He add?*

"Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." The Pharisee was "abased," receiving no blessing from God; the publican was "exalted," receiving pardon and peace.

1285. *Our Lord still lingered in Perea, east of the river Jordan. Who were brought to Him one day, and with what request?*

"Then were there brought unto him little children, that he should put his hands on them and pray."

1286. *How did the disciples act when they saw it?*

They rebuked the mothers who had longed to have the dear Lord touch their little ones and bless them; and they would have sent them away, thinking their Master had no time to give to children.

1287. *Jesus was displeased with His disciples for thus interfering. What did He say, and what did He do?*

"Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." And He took them up in His arms, put His hands upon them, and blessed them.

1288. *What did He say to those standing around?*

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

1289. *As Jesus continued on His way, who came running, and kneeled at His feet, and what question did he ask?*

A rich young ruler, probably a ruler of the synagogue, came and asked Him, "Good Master, what shall I do to inherit eternal life?"

1290. *How did Jesus reply?*

"Why callest thou me good? There is none good but one; that is, God. Thou knowest the commandments."

1291. *What did the young man say to this?*

"All these things have I kept from my youth up; what lack I yet?"

1292. *Did he say this in a spirit of self-righteousness, like a Pharisee?*

No; he was honest and earnest, and was only unconscious that he thought too much of his riches.

1293. *How did Jesus regard him, and what did He tell him to do?*

"Jesus beholding him, loved him, and said unto him, One thing thou lackest: go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me."

1294. *How did the Jews regard riches?*

They were lovers of money, and thought if a man were rich it proved that he must be good, and if he were poor it was because he had sinned.

1295. *How did the young man receive Christ's words?*

"He went away sorrowful, for he had great possessions." It was very hard for him to give up his worldly riches that he might win treasures in heaven.

1296. *It was a terrible surprise, that, in order to follow Christ, he must become poor, a beggar; never-*

theless, as we are not told positively by either St. Matthew, St. Mark, or St. Luke, that he did not do as he was bid, it is possible that, although he was sorrowful, he obeyed Christ's command. What did our Lord then say about rich men ?

When He saw that the young man was very sorrowful, He said, "How hardly shall they that have riches enter into the kingdom of God ! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

1297. *What does the saying about the camel and the needle's eye mean ?*

Some think the expression refers to the side gate, close to the principal gate of the city, usually called the "eye of a needle" in the East. But it was more probably an Eastern proverb used to express anything very difficult or impossible.

1298. *How did the disciples receive His words ?*

They were exceedingly amazed, saying, "Who then can be saved ?" And He said, "The things which are impossible with men, are possible with God."

LESSON XL.

ST. MATT. XIX. 27-30 ; ST. MARK X. 28-52 ; ST. LUKE XVIII. 28-43 ; ST. MATT. XX. 1-34

1299. *What did St. Peter ask of our Lord ?*

"Behold, we have forsaken all and followed thee ; what shall we have therefore ?"

1300. *What did our Lord reply ?*

"When the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

1301. *What did He promise to every one who should leave all to follow Him?*

He promised that they should receive an hundred fold, and should inherit eternal life. But He added, "Many that are first shall be last; and the last shall be first."

1302. *What parable did our Lord then utter, to teach us not to look upon God as our debtor because we have worked for Him, and not to be envious of His favor to others whom we may think not so worthy as ourselves?*

The parable of the Laborers in the Vineyard.

1303. *How does the story begin?*

"The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard."

1304. *What agreement did he make with the laborers?*

He agreed with them for a penny a day, and sent them into his vineyard. A penny was equal to about fifteen cents, and was the usual pay for a day's work.

1305. *What did the owner of the vineyard do next?*

He went out again, about the third hour, and saw some other laborers standing idle in the market-place, and he sent them also into his vineyard to work, promising to pay them what was right.

1306. *What hour was the third hour?*

About nine o'clock. The Jewish day began at sunrise, or about six o'clock.

1307. *What else did the man do?*

He went out again, about the sixth hour, or noon, and the ninth hour, or three o'clock, and did likewise.

1308. *What did he do at the eleventh hour, or about five o'clock?*

He went out again, and "found others standing idle,

and saith unto them, Why stand ye here all the day idle?" And they said, "Because no man hath hired us." And he sent them also to work in his vineyard.

1309. *When the evening was come, what did the lord of the vineyard say to his steward, and what followed?*

He told him to call the laborers and pay them, beginning with the last ones hired; and when they came, who began to work at the eleventh hour, they each received a penny.

1310. *When they who were hired first came, what did they suppose?*

That they should have more; but they received only a penny also. They therefore murmured against the lord, because the laborers who had worked but one hour had been paid as much as they who had borne the burden and heat of the day.

1311. *How did the lord answer one of them who murmured?*

"Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that is thine, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? is thine eye evil (that is, envious) because I am good?"

1312. *As they approached Jerusalem, Jesus took His disciples apart, and for the third time He told them that He should be betrayed to the chief priests and scribes. What terrible, startling thing did He then reveal to them for the first time, and how were they affected?*

He told them He should be mocked, scourged, and crucified. And they were amazed and afraid; but they could not understand. They still hoped that God's kingdom would come in worldly splendor, and their dear Master would wear an earthly crown.

1313. *Who came to Him worshipping, and what did she request?*

Salome, the mother of John and James, and she said to Him, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom."

1314. *By His replying to the sons directly, we see that Jesus looked upon the request as coming from them rather than from the mother. What did our Lord answer?*

"Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with?" They said unto Him, "We are able."

1315. *They did not indeed know, that, to be glorified with Him, they must suffer with Him. What did He promise them?*

That they should drink of the cup and be baptized with His baptism. He rebuked them gently, for He knew what the two brothers were to suffer. (St. James was slain by the sword, and St. John suffered much persecution, but died a natural death.)

1316. *When the other ten Apostles heard all this, how did they feel?*

"They were moved with indignation against the two brethren."

1317. *Our Lord was filled with sorrow, that there should be this envy and jealousy among the Twelve; when He had called them to Him, what did He teach them?*

That he who would win the chief place in the heavenly kingdom must here be the servant of all. "Even the Son of man came not to be ministered unto,

but to minister, and to give his life a ransom for many."

1318. *Our Lord with His disciples crossed over the Jordan from Perea unto Judea. As they approached the city of Jericho, whom did they see sitting by the wayside begging?*

Blind Bartimeus. St. Matthew mentions *two* blind men; St. Mark and St. Luke, only one—possibly because he was the better known, and was the speaker.

1319. *When Bartimeus heard the noise of the multitude passing, he asked what it meant; what was he told in reply, and what did he do?*

He was told that Jesus of Nazareth was passing by; and he cried, "Jesus, thou son of David, have mercy on me."

1320. *How was he reproved for this?*

Those who led the crowd rebuked him and told him to "hold his peace." But he only cried the more, "Thou son of David, have mercy on me."

1321. *What did Jesus do?*

He stood still and commanded him to be brought to Him. And some one went to Bartimeus and said, "Be of good comfort, rise; he calleth thee." So the man cast aside his garment and went to Jesus.

1322. *What did Jesus say to him?*

"What wilt thou that I should do unto thee?" And the blind man replied, "Lord, that I might receive my sight."

1323. *How did Jesus answer?*

"Go thy way; thy faith hath made thee whole." And immediately he received his sight. And he followed Jesus, glorifying God.

LESSON XLI.

ST. LUKE XIX. 1-28; ST. JOHN XI. 55-57; XII. 1-11; ST.
MATT. XXVI. 6-13; ST. MARK XIV. 3-9

1324. *Jesus, and the multitude following Him, were now at the gates of Jericho. What can you say of that city?*

It was a rich and beautiful city, situated seventeen miles northeast of Jerusalem, in a fertile plain abounding in palm-trees, which yielded large quantities of balsam. It was the first place taken by the Israelites when they entered Canaan in the time of Joshua. Since then, it had been destroyed and rebuilt two or three times.

1325. *What rich man lived in Jericho?*

Zaccheus, a publican or tax-gatherer.

1326. *What did he do?*

He was anxious to see Jesus as He passed; but as he was a very short man, he was unable to see because of the crowd. So he climbed up into a sycamore tree, to wait until Jesus should come that way. (The sycamore mentioned by St. Luke is not the same as ours, but the Egyptian fig-tree, with low, spreading branches, very easy to climb.)

1327. *When Jesus arrived at the place, what did He do?*

He looked up into the tree, and when He saw Zaccheus He said to him, "Zaccheus, make haste, and come down; for to-day I must abide at thy house."

1328. *How did Zaccheus receive these words?*

He came down with haste, and joyfully welcomed the Saviour as his guest.

1329. *What did the multitude think?*

They all began to murmur aloud, because He had consented to be a guest of a man who was a "sinner."

1330. *Why did they call Zaccheus a "sinner"?*

Simply because he was one of the hated and despised publicans or tax-gatherers.

1331. *It was to rebuke this unworthy feeling, that our Lord proposed to enter the publican's house. Zaccheus was deeply touched by Christ's condescension and kindness. In his joy, what promise did he make?*

"Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold."

1332. *What did our Lord say?*

"This day is salvation come to this house." "For the Son of man is come to seek and to save that which was lost."

1333. *While at Zaccheus' house, what parable did our Lord utter?*

The parable of the Pounds.

1334. *How does the story begin?*

A certain nobleman went to a far country, there to receive authority to reign over his kingdom. (Thus Archelaus, son of Herod the Great, was obliged to go to Rome, to be made king of Judea, after his father's death.)

1335. *Before starting on his journey, what did he do?*

He called ten of his servants to him, and giving them each a pound (or *mina*, equal to seventeen dollars), he told them to use the money in trading while he was gone.

1336. *What did his citizens do?*

They hated him, and sent a messenger after him,

saying, "We will not have this man to reign over us." (It is remarkable that the Jews sent to Rome to beg that Archelaus might not be their king. It is interesting to notice how Jesus thus used any social or political event of that time as a suggestion for His parables.)

1337. *When the nobleman in the parable returned, having received the kingdom, what did he command?*

That the servants to whom he had given the money should be called to him, that he might know how much every man had gained by trading.

1338. *What did the first servant say?*

"Lord, thy pound hath gained ten pounds." And the nobleman said, "Well, thou good servant : because thou hast been faithful in a very little, have thou authority over ten cities."

1339. *What account did the second servant give?*

"Lord, thy pound hath gained five pounds." And he said likewise to him, "Be thou also over five cities."

1340. *What did a third say?*

"Lord, behold, here is thy pound, which I have kept laid up in a napkin ; for I feared thee, because thou art an austere man."

1341. *What did the nobleman do?*

He was angry that the man had made no use of his money, and had brought him no interest. So he took from him the pound and gave to him who had ten pounds.

1342. *Why did our Lord utter this parable?*

Because the disciples still expected that His kingdom would soon be openly manifested. He wished to teach them patient waiting and working for Him during the time of His absence, which was soon to come.

1343. *From Jericho, our Lord and His disciples*

travelled slowly up the rocky road leading to Jerusalem. When did they reach Bethany?

Six days before the Feast of the Passover.

1344. *While there, what was given in His honor?*

A supper, at the house of Simon the Leper.

1345. *Why was he called Simon the Leper?*

Possibly, having been cured of leprosy by Jesus, he was thus called, to distinguish him from others of the same name.

1346. *Whose friend was he?*

He was a friend of Martha, Mary, and Lazarus, because St. John tells us that Martha served, and Lazarus and Mary were there also.

1347. *To show her love of Him, what did Mary do to our Lord, as He reclined at table?*

She had an alabaster box of very costly ointment (it has been estimated that its value was one hundred and fifty dollars). With this ointment she anointed the head and feet of our Lord, and wiped His feet with her hair; and the house was filled with the fragrance of the ointment.

1348. *Who found fault with this act of devotion, and why?*

Judas Iscariot said, "To what purpose is this waste? For this ointment might have been sold for much, and given to the poor." Not that he cared for the poor, but he carried the purse for the Twelve, and, being a thief, he stole from it for his own use.

1349. *What was our Lord's answer to these words?*

"Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always."

1350. *From this time, what did Judas resolve to do?*

To betray his Master; and he waited only the opportunity for doing so.

1351. *When the people of Jerusalem heard that Christ was in Bethany, what did they do?*

They went there not only to see Him, but to see Lazarus whom He had raised from the dead. And they sought to put Lazarus to death because, by reason of him, many Jews believed.

LESSON XLII.

ST. MATT. XXI. 1-11, 17-19; ST. MARK XI. 1-14; ST. LUKE XIX. 29-44; ST. JOHN XII. 12-19

1352. *From Bethany our Lord started for His triumphal entry into Jerusalem. Through what city did they pass, and what can you say of it?*

Bethphage. No remains of the town are found, and its exact location is not known; but it must have been near Bethany, and not far from Jerusalem.

1353. *As He approached this little town, what did He say to two of His disciples?*

He told them to go into the village, where they should find an ass tied, and her colt with her, "whereon never man sat." These they were to loose and bring to Him.

1354. *What else did He add?*

"If any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them."

1355. *How was the ass regarded in the East?*

It was not a despised animal, but was held in high esteem. Swifter and handsomer than with us, it vied with the horse in favor. Its coat was shiny black, satiny white, or smooth mouse color. Colts or animals which had never been used were put to sacred purposes.

1356. *How did the two disciples obey Christ's command?*

They went and found the ass and colt tied to a gate, and they loosed them.

1357. *Who questioned them?*

The owner said to them, "Why loose ye the colt?" And they said, "The Lord hath need of him." And they let them go.

1358. *What did the disciples do then?*

They led the animals to Jesus; and casting their garments upon the colt, they set Jesus thereon. So the triumphal procession set forth.

1359. *What happened as they reached the descent of the Mount of Olives?*

The raising of Lazarus had made a great sensation, and thousands of people who had heard of it, and of Christ's approach toward Jerusalem, went out to meet Him and escort Him in triumph into the Holy City.

1360. *How did the people show their enthusiasm, when those who came from Jerusalem met the crowds who had followed Him from Bethany?*

Many spread their garments in the way, others cut down branches from the palm trees and threw them before Him.

1361. *These garments were the cloaks worn over the tunics. What was the shout of the multitude as they journeyed slowly toward the city?*

"Hosanna to the Son of David; Blessed is he that

cometh in the name of the Lord: Hosanna in the highest."

1362. *Who were displeased by this enthusiasm of the vast multitude of people?*

Some Pharisees who were in the crowd asked Jesus to silence His followers; but He replied, "I tell you that if these should hold their peace, the stones would immediately cry out."

1363. *The procession swept along until, at a nearer approach, the beautiful city, with the magnificent Temple flashing its mass of "snow and gold" in the sunlight, burst into view. What did our Lord do as He looked upon it?*

The procession paused, and Jesus, when He beheld the city, wept over it.

1364. *What is the meaning of the word "Jerusalem"?*
"They shall see peace."

1365. *What did our Lord say?*

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

1366. *The multitudes saw their beloved city only as she then appeared in her glory. Our Lord saw it as it would soon be. In His next words what did He prophesy?*

The destruction of Jerusalem. He said, "The days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another."

1367. *When, by whom, and in what manner was this prophecy of our Lord fulfilled?*

A. D. 70. Titus surrounded the city with a wall; the siege was so strict and severe, we are told (by Josephus, "Wars of the Jews," Book VI.), that one million one hundred thousand Jews perished miserably; some by the sword, some were crucified by the Roman soldiers, and many died of starvation.

1368. *It was the Feast of the Passover; the city of Jerusalem was crowded to its uttermost, with nearly three million people, many of whom had come from other places to attend the feast. What impression did the triumphal entrance of our Lord make upon the crowds thronging the narrow streets?*

They were moved with eager curiosity, asking, "Who is this?" and the multitude said, "This is Jesus the prophet of Nazareth of Galilee."

1369. *What did the Pharisees say among themselves?*

"Perceive ye, how ye prevail nothing? behold, the world is gone after him."

1370. *Whither did our Lord go when He had entered the city?*

"Into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve."

1371. *On what day of the week did the triumphal entry occur?*

On the first day of the Jewish week, corresponding to our Sunday, April 2, A. D. 30. It was five days before the crucifixion. Palm Sunday commemorates the event.

1372. *What was this last week of Christ's life on earth called?*

The Passion Week. *Passion* means suffering.

1373. *For the sake of following more easily the events*

of that week, we will adopt for each day its present name, though these names did not then exist. On the first day, then, Sunday, occurred the triumphal entry ; where did our Lord and the Twelve spend that night ?

Jerusalem being so crowded, they returned to Bethany, and passed the night probably at the house of Lazarus and his sisters.

1374. *The next morning (Monday), as our Lord with His disciples was returning to Jerusalem, what happened ?*

Jesus saw a fig-tree at a distance in full leaf, and, being hungry, He went to pluck some of its fruit. When He reached the tree, however, He found that it was barren, having nothing but leaves.

1375. *What did our Lord do ?*

He said to the barren fig-tree, "Let no fruit grow on thee henceforward forever." And immediately it withered away.

1376. *The fig-tree loses its leaves in winter, but there is one kind which puts forth fruit and leaves early in the spring. It was probably one of these which Jesus noticed among the leafless ones surrounding it, and, seeing the leaves, expected to find fruit on it. Why did He curse it ?*

"Not for being barren, but for being false ;" for giving promise of fruit by its show of leaves when it had none.

LESSON XLIII.

ST. MATT. XXI. 12-46 ; ST. MARK XI. 15-33 ; XII. 1-12 ;
ST. LUKE XIX. 45-48 ; XX. 1-19

1377. *When our Lord reached Jerusalem, whither did He go, and what did He do ?*

He went into the Temple, and cast out all them that sold and bought, and overthrew the tables of the money-changers, and the seats of them that sold doves.

1378. *What did He say to them ?*

"It is written, My house shall be called the house of prayer, but ye have made it a den of thieves." Probably because they had been unfair in their dealings.

1379. *This was the second cleansing of the Temple. When had our Lord performed a similar act ?*

Three years before, at the beginning of His ministry.

1380. *How does the second cleansing differ from the first ?*

In the first case we are told that Jesus made a scourge, and with it drove out the cattle and money-changers, saying, "Make not my Father's house a house of merchandise." In the second case He tells them they have made His house a den of thieves.

1381. *In the second cleansing, what does St. Mark alone tell us ?*

That our Lord "would not suffer that any man should carry any vessel through the temple." That is, He would not allow any one carrying a pail or basket to desecrate the Temple courts by crossing them, as though they were public streets.

1382. *What did our Lord do after He had cleansed the Temple this second time ?*

He healed the lame and blind who came to Him in the Temple.

1383. *How did the children greet our Lord?*

They sang "Hosanna to the Son of David." Children were taught at an early age to join in the Temple services. They sang the familiar words, without really knowing what they meant.

1384. *How were the chief priests and scribes affected by the wonderful things Jesus did, and by the greetings of the children?*

They were sore displeased, and said to Jesus, "Hearest thou what these say?" And He said to them, "Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"

1385. *It now being evening, whither did our Lord go?*

He returned with His disciples to Bethany to spend the night.

1386. *The next morning (Tuesday), as they were on their way again to Jerusalem, what did St. Peter say?*

As they again passed the fig-tree, "dried up from the roots," St. Peter said, "Master, behold, the fig-tree which thou cursedst is withered away."

1387. *What lesson did our Lord then teach His disciples?*

A lesson of faith. What He had done, they might do also, if they had the true faith in God.

1388. *As our Lord was teaching in the Temple that day, who came to Him, and what was their question?*

The chief priests and scribes came and said to Him, "By what authority doest thou these things? and who gave thee this authority?"

1389. *What was our Lord's reply?*

"I also will ask you one thing, which if ye tell me,

I in like wise will tell you by what authority I do these things. The baptism of John, whence was it ? from heaven, or of men ? ”

1390. *John had testified of Christ, and all men had believed him to be a prophet ; what were the difficulties of the priests and scribes in answering Christ's questions ?*

If they said he was from heaven, it was equal to acknowledging Jesus as Christ ; if they said he was of men, or *not* a prophet, the people would stone them.

1391. *What then was their answer, and what did Jesus say to them ?*

They said to Jesus, “ We cannot tell.” And He said unto them, “ Neither tell I you by what authority I do these things.”

1392. *Our Lord then uttered three parables of warning ; what was the story of the first, the Two Sons ?*

“ A certain man had two sons ; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not : but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir : and went not.”

1393. *What question did Jesus ask them when He had finished this parable ?*

Which of the two did the will of his father. And they answered, “ The first.” And Jesus told the Pharisees that publicans and sinners would go into the kingdom before them.

1394. *By this did He mean that every sinner should go before every Pharisee ?*

No ; He meant that there is more hope for a sinner who repents and forsakes his sins, than for one who

pretends to be good, but whose goodness is only pretence.

1395. *The second parable of warning was that of the Wicked Husbandmen. How does the story begin?*

“There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country.”

1396. *When the harvest time came, what did the owner of the vineyard do?*

He sent his servants to the husbandmen to receive his portion of the fruits. It was the custom then for a tenant to pay to the owner of the land a portion of the produce.

1397. *How were his servants received?*

The husbandmen took them, and beat one, killed another, and stoned a third.

1398. *What did the owner then do?*

He sent other servants, and they were treated in like manner.

1399. *Last of all, whom did the owner send?*

His only son, saying, “They will reverence my son.” But when the husbandmen saw him, they said among themselves, “This is the heir; come, let us kill him, and let us seize on his inheritance.” And so they took him and killed him.

1400. *What question did our Lord then ask of the people who were eagerly listening to this story?*

“When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?” And they answered, “He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.”

1401. *In this parable whom did our Lord mean by the householder?*

God.

1402. *What by the vineyard?*

The kingdom of God on earth, which He had given to the Jews, as His chosen people.

1403. *Whom by the husbandmen?*

The Jews.

1404. *Whom by the servants?*

The messengers or prophets of God, sent to the Jews, and by them outrageously treated.

1405. *Who is meant by the son of the owner?*

Jesus Christ, sent of God as a last appeal to an unfaithful nation.

1406. *What is meant by the coming of the lord of the vineyard?*

God's coming in the destruction of Jerusalem, when the nation was destroyed and the kingdom of God taken from the Jews who had abused it, and given to the Christians in all lands.

1407. *When the chief priests and Pharisees heard His parables, what did they at last understand?*

That He was speaking of them. "But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet."

LESSON XLIV.

ST. MATT. XXII. 1-22; ST. MARK XII. 13-17; ST. LUKE
XX. 20-26

1408. *The third parable which our Lord uttered at that time is that of the Marriage of the King's Son. What is the story?*

“The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding : and they would not come.”

1409. *It was customary in the East to summon the guests, when the feast was ready, even though they had been invited before. What did the king do next?*

He sent forth other servants, saying, “Tell them which are bidden, Behold, I have prepared my dinner ; my oxen and my fatlings are killed, and all things are ready : come unto the marriage.”

1410. *What was the result?*

Some made light of it, and went their ways, one to his farm, another to his merchandise : others took the servants, treated them spitefully, and slew them.

1411. *When the king heard of this insult, what did he do?*

He was very angry, and sent forth his armies, and destroyed those murderers, and burned their city.

1412. *What did he then say to his servants?*

“The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.”

1413. *What did they do?*

They went out and gathered together as many as they could find, both bad and good ; and the wedding was furnished with guests.

1414. *When the king came in to see the guests, what did he notice?*

He saw there a man which had not on a wedding garment ; and he said to him, “Friend, how camest thou in hither, not having a wedding garment? And he was speechless.”

1415. *Some think that this wedding garment was a festive robe provided for the guests by the king himself. Therefore, when the king found that the man had no excuse for not being properly dressed, what did he do?*

He ordered the servants to bind him hand and foot, and take him away, and cast him into outer darkness.

1416. *In the parable, who is meant by the king?*

God.

1417. *What is meant by the feast?*

The blessings and privileges of God's kingdom, which He offered to the Jews.

1418. *Who are the guests?*

The Jews.

1419. *Who are the servants sent to summon the guests?*

The first servants are John the Baptist and Christ's disciples; the second, the earliest Christian missionaries, St. Paul, Silas, Barnabas, and others; some of whom suffered martyrdom.

1420. *What does the story mean by saying that the king sent his armies and destroyed the murderers and their city?*

It refers to Titus and the Roman armies as God's instruments for punishing the Jews, by destroying their city.

1421. *When the bidden guests, who were the Jews, would not come to the feast, the king invited every one; what does this mean?*

That God's blessing is offered to all, rich or poor, good or bad, who will accept it.

1422. *Who are meant by the guest who had not on a wedding garment, and what lesson is taught by the fact that the king saw him?*

Those who are not clothed in faith and righteousness. It teaches that God sees each individual one, no matter how poor and insignificant, and if he is not clothed in a wedding garment of faith and righteousness, he cannot remain in His presence.

1423. *How does this parable which St. Matthew gives, differ from that of the Great Supper given by St. Luke?*

They were uttered on very different occasions; this one in the Temple, and the other long before, at the table of a Pharisee. In this the feast was a wedding, and the servants sent to summon the guests were killed. Also, in this parable only is mentioned the guest who had not on the wedding garment.

1424. *Thus far Christ's enemies had failed to bring Him to trial by discrediting His religious teaching. What did they do next?*

They took counsel how they might "entangle Him in His talk;" that is, *ensnare* Him into making some statement for which they might deliver Him up to the Roman authorities on a charge of treason.

1425. *What was their plan?*

To send three different parties to Him with treacherous questions which might entrap Him.

1426. *Who then came to our Lord on this memorable Tuesday of Passion Week, while, having finished the three parables of warning, He was still in the Temple?*

Certain of the Pharisees, together with some Herodians.

1427. *What question did these treacherous spies ask of Jesus?*

They began by talking to Him as a teacher whom they trusted. They told Him they knew He was true,

and taught God's truth ; that He would not be influenced by wealth or power. They then said to Him, "What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?"

1428. *Why was this a treacherous question?*

It was so crafty that it seemed impossible for our Lord to escape, for if He answered, "It is lawful," the Pharisees hoped to kill His popularity with the people, who hated Cæsar. If He answered, "It is not lawful," the Herodians could then give Him up as a traitor to the Roman governor.

1429. *Our Lord knew that the question was a sly one, meant only to entrap Him. The hypocritical flattery of the spies did not deceive Him for a moment. What was His answer?*

"Why tempt ye me, ye hypocrites? Bring me a penny that I may see it."

1430. *What was this penny or "denarius"?*

It was a small Roman coin of silver ; on it was the head of Tiberius Cæsar ; its value was nearly seventeen cents. It was not accepted in the Temple, but was exchanged by the money-changers for Jewish coin.

1431. *When the coin was brought to Jesus, what did He ask?*

"Whose is this image and superscription?" And they answered "Cæsar's." And Jesus said, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

1432. *What did He mean by this?*

That they were to give Cæsar what was due to him ; the coin bearing his image belonged to him. But the soul which bears the image of God belongs to Him, and should be given back to Him.

1433. *Thus did our Lord escape their censure. How did the wonderful wisdom of His answer affect the Pharisees?*

“They marvelled, and left him, and went their way.”

LESSON XLV.

ST. MATT. XXII. 23-46 ; XXIII. 1-39 ; ST. MARK XII. 18-44 ;
ST. LUKE XX. 27-47 ; XXI. 1-4

1434. *Thus did our Lord dispose of the Pharisees and Herodians, the first party sent to ensnare Him. Next came the Sadducees, the exclusive, dignified Sadducees, who denied the resurrection of the body. What did they say to our Lord?*

“Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.” They then stated a case where there were seven brothers : the first married a wife, and died without children ; and the second married her, and died childless ; and likewise all the seven. And last of all the woman died also.

1435. *What question did they then ask Him?*

“In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.”

1436. *What was Jesus' answer?*

“Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.”

1437. *What else did He say?*

“Have ye not read in the book of Moses, how in the

bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living : ye therefore do greatly err."

1438. *What does the term "in the bush" here mean?*

It refers to a section of the Exodus (chap. iii.) which the Israelites called the "Bush." They divided the books of the Old Testament into sections, giving to each a name ; one was called the "Bow," another the "Chariot," etc.

1439. *How would these words teach the Sadducees that they "erred" in thinking there was no resurrection of the body after death?*

As God is God of the living only, He would not have told Moses that He was God of Abraham, Isaac, and Jacob, if, after their death, they had not continued to live on in the other world.

1440. *How were the Sadducees affected by His words?*

They dared not ask Him any more questions.

1441. *The third party sent by the Sanhedrin to ensnare our Lord were the scribes ; what did one of them, a lawyer, ask Him?*

"Master, which is the great commandment in the law?"

1442. *This was a question of much dispute among the Jews, who made foolish distinctions between the ten commandments. How did Christ reply to the lawyer?*

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

1443. *Why do these two commandments embrace in themselves all that God requires of us?*

Because if we truly love Him, we will not do anything to displease Him; and if we love man, we will treat him as we ought.

1444. *The scribe seems to have been impressed with the wisdom of Christ's words; how did he answer Him?*

"Well, master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices."

1445. *When Jesus saw that he answered so wisely, He was pleased. What did He say?*

"Thou art not far from the kingdom of God."

1446. *Our Lord, having silenced His enemies the Pharisees, now in turn asked them two questions; what was the first?*

"What think ye of Christ? whose son is he?" They answered, "The son of David."

1447. *What did Christ then ask?*

"How then doth David in spirit call him Lord?" "If David then call him Lord, how is he his son?"

1448. *What did He mean by these words?*

That if He were merely one of David's descendants, David would not have spoken of Him in the book of Psalms (cx. 1) in such terms of reverence. He called Him "Lord," because He knew that Christ was the Messiah, and therefore divine.

1449. *How was Christ's question received?*

No man was able to answer Him a word, and from

that time no attempt was ever made to ensnare Him by questions.

1450. *What class of people heard Him gladly?*

The common people.

1451. *Whom did our Lord then denounce, and why?*

The scribes and Pharisees, for their hypocrisy and self-esteem.

1452. *What did He say they loved?*

The best places at feasts, and the "chief seats" in the synagogues, and greetings in the markets, and to be called of men, "Rabbi, Rabbi."

1453. *How many woes did He then pronounce upon them?*

Seven.

1454. *What kind of guides or teachers did He call them?*

"Ye blind guides! which strain at a gnat, and swallow a camel."

1455. *How did He compare them to whited sepulchres?*

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."

1456. *With what touching words did our Lord lament over Jerusalem?*

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

1457. *After our Lord's parting denunciation of the scribes and Pharisees, while still in the Temple, what did He do?*

He passed down the fifteen steps leading to the Court of the Women, and seated Himself opposite the thirteen trumpet-shaped money chests, where the people dropped their offerings as they came into the Temple.

1458. *What did He notice?*

He watched the people easting their money into the boxes. Many that were rich east in much. And there came a poor widow who threw in two mites. A mite was the very smallest copper coin. There was a law forbidding anything less than two mites being put into the treasury.

1459. *When our Lord saw this act of the widow, what did He say to His disciples?*

“Verily I say unto you, That this poor widow hath east more in, than all they which have east into the treasury.”

1460. *How did He explain this?*

He said that she, out of her poverty, gave all that she had ; whereas, all the others, being rich, would not feel what they had given, even though the sum were great. God does not consider the *amount*, but the *generosity*, of a gift.

LESSON XLVI.

ST. JOHN XII. 20-36 ; ST. MATT. XXIV. 1-14 ; ST. MARK
XIII. 1-13 ; ST. LUKE XXI. 5-19

1461. *As Jesus and His disciples passed on into the Court of the Gentiles, what occurred?*

Some Greeks, or Gentiles, who, converted to the Jewish faith, had come to Jerusalem to attend the Feast of the Passover. They came to Philip, saying, “Sir, we would see Jesus.”

1462. *What did Philip do?*

He told Andrew, and together they went and told Jesus.

1463. *We do not read that our Lord spoke directly to these Greeks; they may have followed Philip and Andrew, and heard Christ's address to His disciples. What did He say of Himself?*

"The hour is come, that the Son of man should be glorified." That is, by His suffering and death.

1464. *In what way did Christ compare Himself to a grain of corn?*

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

1465. *What did He mean by these words?*

A seed, by dying in the earth, sends forth the plant; so our Lord, by His death, attained a higher life and was glorified.

1466. *What words did He utter, showing His human horror at the thought of the awful death He should suffer?*

"Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name."

1467. *Christ felt within Him the conflicting of two emotions; the physical fear of death, and the willingness to glorify His Father by dying. How was the prayer affected by these emotions?*

The first part, "Save me from this hour," showed the emotion of fear; the second part, His willingness to die that His Father's name might be glorified.

1468. *How was His prayer answered?*

"Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again."

1469. *What did these words mean ?*

“I have glorified it,” that is, in all God’s works from the beginning of the world ; “and will glorify it again,” in the life and death of His Son Jesus Christ.

1470. *What did the people think who heard this wonderful voice ?*

Some said it thundered ; others said, “An angel spake to him.”

1471. *What did our Lord say ?*

“This voice came not because of me, but for your sakes.” That is, that ye might believe.

1472. *What were His next words alluding to the manner of His death ?*

“And I, if I be lifted up from the earth, will draw all men unto me.” “Lifted up” here means raised on the cross. “Will draw all men” means men of all nations and all time.

1473. *How did the Jews answer Him ?*

“We have heard out of the law that Christ abideth forever : and how sayest thou, The Son of man must be lifted up ? Who is this Son of man ?”

1474. *They could not understand why Christ should die, when His kingdom should last forever. Our Lord did not answer their questions ; perhaps He knew that it would be useless. He added a few solemn words of warning, His last words uttered in public in the Great Temple. What were they ?*

“While ye have light, believe in the light, that ye may be the children of light.” By “the light” Jesus probably meant Himself.

1475. *As Jesus with His disciples left the Temple courts, and passed down the steps towards the valley of Kedron, what occurred ?*

One of His disciples called His attention to the magnificent Temple ; its buildings, glistening gold and white marble, its porches, and its immense stones.

1476. *What was Jesus' answer ?*

"Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down."

1477. *When was this prophecy fulfilled ?*

Thirty-six years afterwards, when Titus led his army against Jerusalem, and the city was utterly destroyed.

1478. *What became of the Temple ?*

It was destroyed by fire, in spite of the efforts made to save it by Titus. He had given an order that the Temple should be saved, but the soldiers set fire to it, and it was utterly destroyed.

1479. *Our Lord and His disciples slowly continued their way across the valley of Kedron, and began the ascent of the Mount of Olives. What can you say of it ?*

It is a four-peaked mountain east of Jerusalem, and takes its name from the olive trees which grow upon its sides. It is sometimes called Olivet. The little town of Bethany lay on its eastern slope, and a path led from it over the mountain to Jerusalem. From its summit, two hundred feet higher than Jerusalem, a magnificent view of the city could be had.

1480. *On the western slope of the Mount of Olives they seated themselves, still in sight of the city and its Temple. Which four of the disciples sat apart with Jesus ?*

Peter, James, John, and Andrew.

1481. *What three questions did they ask Him ?*

"Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the

world?" The first question referred to the destruction of Jerusalem; the Apostles probably thought that these events would occur about the same time.

1482. *How did our Lord answer these questions?*

He did not reveal to them the exact time of each event.

1483. *What did He warn them against?*

False Christs and false prophets, who should come in His name to deceive them.

1484. *To what did He again refer?*

The terrible doom of Jerusalem. The wars, the suffering, famine, pestilence, and death.

1485. *What did He say must first be accomplished before the end of the world?*

"The gospel must first be published among all nations. And then shall the end come."

LESSON XLVII.

ST. MATT. XXV. 1-30

1486. *As no man should know the time of the coming of the Lord, what did Christ say, urging us to be ever ready?*

"Watch, therefore; for ye know not what hour your Lord doth come; for in such an hour as ye think not, the Son of man cometh." "And what I say unto you, I say unto all, Watch."

1487. *By what parable did our Lord still further urge this watchfulness?*

The parable of the Ten Virgins.

1488. *How does the story begin?*

"Then shall the kingdom of heaven be likened unto

ten virgins, which took their lamps, and went forth to meet the bridegroom." These lamps were the usual Roman lamps, carried in the hand, or attached to poles ; or were torches soaked in oil.

1489. *Mention some customs of Oriental weddings.*

The principal feature was the wedding procession. The bride, dressed in a white robe, often richly embroidered, with a wreath of myrtle on her head, a girdle about her waist, and a white veil covering her face and form, waited with her maids for the bridegroom's coming.

1490. *On his arrival, what was the order of the procession?*

The bride, with her maids and friends, joined the bridegroom with his friends, and they marched through the streets to their future home. Music and torches accompanied the procession. Upon reaching the bridegroom's house, the guests entered, and the door being closed, no one coming later was admitted. The marriage contract was then signed, and the wedding feast began.

1491. *The usual number of bridesmaids was ten. In this parable how were they described?*

"Five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them : but the wise took oil in their vessels with their lamps."

1492. *While they waited for the bridegroom, what occurred?*

"They all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him."

1493. *What did the ten virgins do?*

They arose and trimmed their lamps. And the foolish virgins said unto the wise, "Give us of your oil, for our lamps are gone out." But the wise answered, saying, "Not so ; lest there be not enough for us and you ; but go ye rather to them that sell, and buy for yourselves."

1494. *While they went to buy, what happened?*

"The bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut."

1495. *When the five foolish virgins arrived, what did they do ?*

They cried, saying, "Lord, Lord, open to us." But he answered and said, "Verily I say unto you, I know you not."

1496. *Who is meant by the bridegroom?*

Christ.

1497. *Who are meant by the ten virgins?*

All Christians who are expecting the coming of the Lord. They all begin well, making some effort to be ready.

1498. *Who are meant by the wise virgins?*

Those Christians who know that life is full of trials, but who have within them the true spirit of God, to carry them safely through by faith.

1499. *Who are the foolish virgins?*

Those who begin aright, but who have not sufficient faith for long and patient waiting and watching.

1500. *Our Lord next uttered a parable very much like that of the Pounds. What was it?*

The parable of the Talents.

1501. *What is the story?*

"The kingdom of heaven is as a man travelling into

a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another, two, and to another, one ; to every man according to his several ability ; and straightway took his journey."

1502. *In ancient times a great deal of the commerce was managed by slaves. What did the servants do with the talents they had received?*

He that had received five talents went and traded, and made five more talents ; and he that had two, gained two more ; but he that had received one went and dug a hole in the earth and buried it.

1503. *After a long time the lord of these servants returned to reckon with them. What account did the first servant render?*

"Lord, thou deliveredst unto me five talents ; behold, I have gained beside them five talents more." And the lord said to him, "Well done, thou good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things ; enter thou into the joy of thy lord."

1504. *What did he who had received two talents say?*

"Lord, thou deliveredst unto me two talents : behold, I have gained two other talents beside them." And the lord said also to him, "Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things ; enter thou into the joy of thy lord."

1505. *What account did he who had received one talent render?*

"Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed ; and I was afraid, and went and hid

thy talent in the earth ; lo, there thou hast that is thine."

1506. *What did his lord answer ?*

He called him a wicked and slothful servant, and told him he ought at least to have put his money out at interest, and so have made something, if only a little.

1507. *What did he then order ?*

That the talent should be taken from him and given to the one who had ten ; and that he should be cast into outer darkness.

1508. *What may we all learn from this parable ?*

That God requires of us according to our gifts and opportunities. If we are able to do only a little, that little is all that is required. If that little be well and faithfully done, our reward will be the same as that of others who have greater gifts and opportunities.

1509. *What can you say of the word "talent" ?*

It originally meant simply a sum of money ; from this parable it has come to be used in the sense of ability or mental gifts.

1510. *In His closing words on this occasion what did our Lord teach us ?*

That in feeding the hungry, clothing the poor, visiting the sick, we are ministering to Him. "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

1511. *What else did He teach about the judgment day ?*

That we should be judged not only for evil done, but for good left undone.

LESSON XLVIII.

ST. MATT. XXVI. 1-5, 14-20 ; ST. MARK XIV. 1-2, 2-17 ;
ST. LUKE XXII. 1-18, 24-30 ; ST. JOHN XIII. 1-11

1512. *While Christ was thus talking to His disciples on the Mount of Olives, what were the Pharisees, scribes, and elders doing in Jerusalem ?*

They met at the palace of Caiaphas, the High Priest, to consult together how they might take Jesus by "subtilty" and kill Him. But they said, "Not on the feast day, lest there be an uproar among the people."

1513. *All their plans to ensnare Jesus had failed ; there was nothing left but to have Him assassinated, or to bring Him to trial for having declared Himself one with God. Which plan did they choose ?*

The latter ; but they decided, if they seized Him, they must do so when He was alone. They were afraid to arrest Him in public, because of the great number of His followers. But in order to do this, they must know how to find Him alone.

1514. *Who came to them, and with what offer ?*

Judas Iscariot, the traitor, one of the Twelve, came and said to them, "What will ye give me, and I will deliver him unto you?" And they paid him thirty pieces of silver.

1515. *How much was this sum ?*

About twenty dollars ; the price of a slave. From this time Judas Iscariot, who, being one of the Apostles, knew whither our Lord retired when wishing to be alone, waited a chance to betray Him.

1516. *We are not told how our Lord spent Wednesday of Passion Week ; probably with His friends at Bethany.*

What occurred on Thursday, the 13th of the month Nisan?

Our Lord sent St. Peter and St. John into Jerusalem, saying, "Go and prepare us the passover, that we may eat."

1517. *What preparations for the Passover were made in every Jewish household?*

All leavened bread, and all leaven or yeast, must be carefully put away out of the house; during the seven days of the feast, only unleavened bread was eaten. On this account it was sometimes called the Feast of Unleavened Bread.

1518. *What other preparation was necessary?*

The Paschal lamb must be slain.

1519. *What is the meaning of the word Paschal?*

It is a word originating in the Hebrew language, and coming to us through the Greek, meaning to pass over.

1520. *How must the Paschal lamb be slain and prepared?*

It was to be taken to the Temple, and there slain and skinned by the priests. The blood and fat were left for an offering; the remainder was then taken home and roasted whole. None of it could be carried out of the house, and no bone must be broken. What was not eaten was burned, with the bones and tendons.

1521. *What else was eaten at the Paschal Supper?*

Unleavened bread and bitter herbs. Four cups of red wine mixed with water were also passed around, one cup at a time.

1522. *When Jesus told St. Peter and St. John to go into Jerusalem to prepare the meal, what did they ask, and what was Christ's answer?*

They said to Him, "Where wilt thou that we pre-

pare?" Our Lord then told them that when they entered the city they would meet a man bearing a pitcher of water; they were to follow him to his house, and there say to him, "The Master saith unto thee, Where is the guest chamber, where I shall eat the pass-over with my disciples? And he shall show you a large upper room furnished; there make ready."

1523. *It was unusual in the East for a man to carry a pitcher of water; this was generally the task of women. This fact made it easy for the disciples to follow Christ's directions. What did St. Peter and St. John do?*

They went into Jerusalem, and everything happened just as Jesus had said; and the man showed them into an upper room, furnished with table and couches, and there they made ready.

1524. *When the evening of this Thursday was come, what occurred?*

Jesus with His twelve Apostles went up into the room prepared for them, there to eat together the Last Supper.

1525. *While they were reclining at the table what did Christ say?*

"With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."

1526. *It has always been a subject of much dispute, as to whether this Last Supper was the real Jewish Paschal Feast. What is generally believed in regard to the subject?*

That our Lord wished to eat the Passover with His disciples, and so celebrated it a day earlier than usual because He knew that He should be crucified

the next day, when the Jews were keeping their Pass-over.

1527. *What dispute arose among the twelve Apostles?*

Which of them should be accounted greatest.

1528. *What did our Lord do to rebuke them?*

He arose from the table, laid aside His outer garment, and took a towel and girded Himself with it. He then poured water into a basin, and began to wash the disciples' feet and to wipe them with the towel.

1529. *What did Peter say, when Jesus came to him?*

"Lord, dost thou wash my feet?" Jesus said, "What I do thou knowest not now; but thou shalt know hereafter." Peter said to Him, "Thou shalt never wash my feet."

1530. *How did Jesus answer him?*

"If I wash thee not, thou hast no part with me." Then the impulsive Peter exclaimed, "Lord, not my feet only, but also my hands and my head."

1531. *What did Jesus then say?*

"He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." "Ye are not all clean."

1532. *What did He mean by these words?*

He alluded to Judas; He meant that they were all faithful except one; but they did not understand Him.

LESSON XLIX.

ST. JOHN XIII. 12-37; XIV. 1-21; ST. MATT. XXVI. 21-35;

ST. MARK XIV. 18-31; ST. LUKE XXII. 19-23, 31-38

1533. *What did Jesus do next?*

Having washed the disciples' feet, He put on His outer garment, and took His place again at the table.

1534. *What did He say to His disciples?*

“Know ye what I have done to you? Ye call me Master, and Lord : and ye say well ; for so I am. If I then, your Lord and Master, have washed your feet ; ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.”

1535. *What lesson then did He teach?*

A lesson of humility. If their dear Lord and Master was willing to humble Himself, they ought not to strive for the best places, but should follow the example of Christ, and be servant of all.

1536. *After this Jesus was troubled in spirit ; what did He say?*

“Verily, verily, I say unto you, that one of you shall betray me.”

1537. *How were the disciples affected by these words?*

They were exceeding sorry, and began every one to say to Him, “Lord, is it I?”

1538. *As our Lord did not answer, what did St. Peter do?*

He made signs to St. John, the beloved disciple, who was leaning on Jesus’ breast, to ask who it should be.

1539. *What was Jesus’ answer to St. John’s question?*

“He it is, to whom I shall give a sop, when I have dipped it.” “The Son of man goeth, as it is written of him ; but woe unto that man by whom the Son of man is betrayed ! it had been good for that man if he had not been born.” “And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.”

1540. *What did Judas Iscariot say?*

“Master, is it I?” And Jesus answered, “Thou hast said.”

1541. *What happened next?*

St. John tells us that Satan entered into Judas, and he arose to leave the room. As he was going Jesus said to him, "That thou doest, do quickly."

1542. *Did the other Apostles understand what Jesus meant by these words?*

No ; they thought, because Judas carried the purse, Jesus had sent him on some errand.

1543. *After he had left, what did Jesus say?*

"Now is the Son of man glorified, and God is glorified in him."

1544. *What else did our Lord say to the eleven Apostles?*

"Little children, yet a little while I am with you." "Whither I go, ye cannot come." "A new commandment I give unto you, That ye love one another ; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

1545. *The warm-hearted Peter seemed to have heard only the first of Christ's words, that He would leave them and go whither they could not follow. What did he ask of Christ, and what was His reply?*

St. Peter said, "Lord, whither goest thou?" Jesus answered him, "Whither I go, thou canst not follow me now ; but thou shalt follow me afterwards."

1546. *By these words our Lord alluded, not only to Peter's death, but the manner of it ; for he was probably crucified. What were St. Peter's next words, and how did Jesus answer him?*

St. Peter said, "Lord, why cannot I follow thee now ? I will lay down my life for thy sake." Jesus answered, "Wilt thou lay down thy life for my sake?"

Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice."

1547. *By these words our Lord foretold St. Peter's denial of Him. While they yet lingered at the table, what did Jesus do?*

He took bread, and blessed and brake it, and gave it to his disciples, saying, "Take, eat; this is my body, which is given for you: this do in remembrance of me."

1548. *He then took the cup, and when He had given thanks, what did He do?*

He gave it to them, saying, "Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." "This do ye, as oft as ye drink it, in remembrance of me." "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

1549. *What was thus instituted?*

The Lord's Supper, or Eucharist, which, in our Holy Communion, is still observed in remembrance of Christ's death.

1550. *After the institution of the Lord's Supper, Jesus continued to talk with His disciples long into the night; it was probably in this upper room that He addressed to them His farewell discourse, contained in the 14th, 15th, 16th, and 17th chapters of St. John's Gospel. With what beautiful words of comfort to His disciples did He begin?*

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."

1551. *What question did Thomas ask Him?*

“Lord, we know not whither thou goest ; and how can we know the way ? Jesus saith unto him, I am the way, the truth, and the life ; no man cometh unto the Father, but by me.”

1552. *What did Philip ask ?*

“Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip ? he that hath seen me hath seen the Father ; and how sayest thou then, Shew us the Father ?”

1553. *What did He promise ?*

“If ye shall ask any thing in my name I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever ; even the Spirit of truth.”

1554. *What else did He promise them ?*

“I will not leave you comfortless ; I will come to you.”

LESSON L.

ST. JOHN XIV. 22-35; XV., XVI., XVII., XVIII. 1; ST. MATT. XXVI. 30, 36-46; ST. MARK XIV. 26, 32-42; ST. LUKE XXII. 39-46

1555. *What question did Judas ask ? (not Iscariot, but commonly known as Jude, or Thaddeus.)*

“Lord, how is it that thou wilt manifest thyself unto us, and not unto the world ?” Jesus answered, “If a man love me, he will keep my words ; and my Father will love him, and we will come unto him, and make our abode with him.”

1556. *How did our Lord compare Himself to the vine ?*

"I am the true vine, and my Father is the husbandman."

1557. *What words of love did He utter ?*

"As the Father hath loved me, so have I loved you : continue ye in my love."

1558. *What commandment did He give ?*

"This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends."

1559. *What did He say He would henceforth call them ?*

"Henceforth I call you not servants ; for the servant knoweth not what his lord doeth : but I have called you friends ; for all things that I have heard of my Father I have made known unto you."

1560. *How did He speak concerning the hatred of the world toward Him and them ?*

"If the world hate you, ye know that it hated me before it hated you." "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you."

1561. *When Jesus had spoken these words, what did He do ?*

He lifted His eyes to heaven in prayer, and said, "Father, the hour is come ; glorify thy Son, that thy Son also may glorify thee."

1562. *What did He say He had done ?*

"I have glorified thee on the earth : I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

1563. *For whom did He then pray ?*

For His disciples. He prayed, not that they should be taken out of the world, but that they should be kept from evil.

1564. *For whom did He next pray?*

For all of His followers who should believe through the teaching of His Apostles, that they might be one with the Father and the Son, and that they might be with Them in Their glory.

1565. *Into how many parts is this prayer divided?*

Three ; first the prayer for Himself, then for His Apostles, then for all of His followers.

1566. *When they had sung an hymn, probably the last portion of the Hallel (Psalms cxv.-cxviii.), what did they do?*

They left the house, passed out of the city gate, crossed the brook Cedron, and entered the Garden of Gethsemane (*the oil-press*) at the foot of the Mount of Olives.

1567. *It was probably after midnight on Thursday, when our Lord and the eleven Apostles left the supper room and went to the Garden of Gethsemane. Where had the twelfth disciple, Judas, gone?*

He probably knew that our Lord would go to the Garden of Gethsemane that night, as He often went there to rest and pray. Judas knew the spot well, and went to get the soldiers to have Him arrested.

1568. *When our Lord and the eleven Apostles reached the Garden, what occurred?*

Jesus said to His disciples, "Sit ye here, while I go and pray yonder." And leaving the eight, He took with Him St. Peter, St. James, and St. John.

1569. *When He had taken them apart, what did He say to them?*

“My soul is exceeding sorrowful, even unto death : tarry ye here, and watch with me.”

1570. *This is one of the few passages in which Christ ascribes to Himself a human soul. He longed in His human anguish for human sympathy. It is almost the only personal request He is recorded to have made. What did He then do?*

“He went a little further, and fell on His face, and prayed, saying, O my Father, if it be possible, let this cup pass from me : nevertheless not as I will, but as thou wilt.”

1571. *When He rose from praying, and went to His three disciples, what did he find?*

He found them all asleep. The three men He loved had failed Him. And He said to Peter, “What ! could ye not watch with me one hour ? Watch and pray, that ye enter not into temptation.”

1572. *Our dear Lord, ever divinely gentle and sympathetic, knew how they were worn with grief and fatigue; what excuse did He make for them?*

“The spirit indeed is willing, but the flesh is weak.”

1573. *What did He then do?*

He went away a second time, and prayed, “O my Father, if this cup may not pass away from me except I drink it, thy will be done.”

1574. *What occurred next?*

He returned to the three Apostles, and found them asleep again ; for their eyes were heavy.

1575. *What did He do for the third time?*

He went and offered the same prayer ; and being in an agony, His “sweat was as it were great drops of blood falling down to the ground.”

1576. *Was this awful anguish entirely human, a mere shrinking from pain and death?*

No ; it was also divine anguish at the thought of the guilt and sin of the world. It was this which made Him "a man of sorrows and acquainted with grief."

1577. *As in the wilderness, after the temptation, who now came to minister to Him?*

"And there appeared an angel unto him from heaven, strengthening him."

1578. *When He went to His three disciples again and found them still sleeping, what did He say?*

"Sleep on now, and take your rest : behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." "Rise up, let us go ; lo, he that betrayeth me is at hand."

1579. *What is the probable meaning of the first clause of this verse?*

They were probably an exclamation uttered in rebuke. How can you sleep and take your rest, when the Son of man is betrayed into the hands of sinners !

LESSON LI.

ST. MATT. XXVI. 47-58, 69, 72 ; ST. MARK XIV. 43-50, 53, 54, 66-70 ; ST. LUKE XXII. 47-58 ; ST. JOHN XVIII. 1-25

1580. *While our Lord was yet speaking, what occurred?*

The garden was suddenly filled with armed men, carrying lanterns and torches, with Judas leading them.

1581. *During the past two hours, Judas had gone to the ruling High Priest, who had probably made Pilate believe that soldiers were needed to arrest a false Messiah*

who might be dangerous to the Roman power. What understanding had Judas with these soldiers?

“Whomsoever I shall kiss,” he had said to them, “that same is he; take him, and lead him away safely.”

1582. *Judas did not think Christ would give Himself up: what did he do?*

When he saw our Lord coming to meet them, he hastened to Him and said, “Hail, Master,” and kissed Him.

1583. *What did Jesus say to him?*

“Judas, betrayest thou the Son of man with a kiss?”

1584. *What did He say to the rough men who had come to arrest Him?*

“Whom seek ye?” and they answered, “Jesus of Nazareth.” And Jesus said, “I am he.”

1585. *When He had said these words, what occurred?*

They became suddenly conscious of the power and majesty of Jesus, and “they went backward, and fell to the ground.”

1586. *Our Lord then asked them again, “Whom seek ye?” What did they reply?*

“Jesus of Nazareth.” And Jesus answered, “I have told you that I am he.”

1587. *What did the soldiers then do?*

They laid their hands on Jesus and took Him.

1588. *What happened then?*

Simon Peter drew his sword, and cut off the right ear of Malchus, the servant of the High Priest.

1589. *What does St. Matthew tell us Jesus said to St. Peter?*

“Put up again thy sword into his place: for all they that take the sword, shall perish with the sword.”

1590. *What answer does St. Luke give?*

Jesus answered and said, "Suffer ye thus far." And He touched the ear of Malchus and healed it.

1591. *What does St. John tell us that Jesus said to St. Peter?*

"Peter, put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?"

1592. *Whom did Jesus say He could call to. His assistance if He would?*

"Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?"

1593. *What did our Lord say to the armed soldiers as they bound Him and led Him away?*

"Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled."

1594. *When the disciples saw that Jesus was really arrested, bound, and in charge of the soldiers, what did they do?*

Although they had promised to die for their dear Master, they all forsook Him and fled.

1595. *It was now about one hour past midnight; whither was our Lord led by the soldiers?*

Back again over the brook Cedron, up the ascent to the city, into the palace of the High Priest.

1596. *Who was then the High Priest?*

Caiaphas.

1597. *To whom was Jesus first taken for examination in the palace?*

To Annas, the former High Priest, and father-in-law to Caiaphas.

1598. *What can you say of Annas?*

He was a hard, cold, crafty man, but was very influential, as he succeeded in securing the High Priesthood for five of his sons as well as for his son-in-law. It seems probable that Annas and Caiaphas lived in the same palace, consisting of many apartments built around one or more open courts.

1599. *Although it was in the dead of night, the palace was astir with the chief priests, elders, scribes, and Pharisees, eager to hurry Christ to His trial. A meeting of the Sanhedrin was hastily called for this purpose. How did the High Priest question Jesus, hoping to get some evidence which might convict Him of heresy or treason?*

He asked Jesus "of his disciples, and of his doctrine."

1600. *How did our Lord reply?*

"I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said."

1601. *For these words, what insult was offered our Lord, and by whom?*

One of the officers standing by struck Jesus with the palm of his hand, saying, "Answerest thou the high priest so?" And Jesus said, "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?"

1602. *Whom did St. John say had followed Jesus to the palace of the High Priest?*

Simon Peter and "another disciple;" the "other"

was probably St. John himself ; with his usual reserve, he did not mention his own name.

1603. *St. John was known to the High Priest, and was allowed to enter the court of the palace ; but St. Peter stood at the door without. How did he finally succeed in gaining admittance ?*

St. John went and spoke to the damsel that kept the door, and brought in St. Peter.

1604. *The spring nights at Jerusalem, which is 2,610 feet above the sea level, are often cold. What had the servants and officers done, who were in the court of the palace, in order to keep warm ?*

They had built a fire of charcoals in a brazier, and set it in the middle of the court, and St. Peter stood with them as they warmed themselves.

1605. *As the light from the fire fell on his face, what did one of the maids say to St. Peter ?*

“And thou also wast with Jesus of Nazareth.” But he denied, saying, “I know not, neither understand I what thou sayest.”

1606. *What did St. Peter then do ?*

He retired into the shadow of the porch.

1607. *What happened while he stood there ?*

Another maid said to them that were there, “This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man.” And as he spoke, a cock crew.

LESSON LII.

ST. JOHN XVIII. 26, 27 ; ST. MATT. XXVI. 59-68, 73-75 ; ST. MARK XIV. 55-65, 70-72 ; ST. LUKE XXII. 59-71

1608. *While this sad scene was going on, where was Jesus ?*

Caiaphas had hastily called a meeting of the Sanhedrin in one of the rooms of the palace opening into the court, and here our Lord was going through His first trial.

1609. *The chief priests and elders and all the council sought false witness against Jesus to put Him to death. What did two false witnesses say ?*

"This fellow said, I am able to destroy the temple of God, and to build it in three days."

1610. *What words of Jesus did they thus misquote ?*

After the first cleansing of the Temple, in the first year of His public ministry, Jesus had said, "Destroy this temple, and in three days I will raise it up."

1611. *What had our Lord meant by those words, and how were they misjudged ?*

He had referred to His body, which should be crucified and raised from the dead in three days. The Jews thought He referred to their great Temple, and they attempted to convict Jesus of blasphemy in boasting a superhuman power.

1612. *How did another witness misquote Him ?*

"We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands."

1613. *The law required that in a trial, at least two witnesses should agree. What does St. Mark tell us ?*

“But neither so did their witness agree together.” Their statements did not tally, and their testimony was therefore worthless.

1614. *How did our Lord receive these false statements?*

In dignified silence.

1615. *Exasperated by this silence, what did Caiaphas do?*

He stood up in the midst of the room, and said to Jesus, “Answerest thou nothing? what is it which these witness against thee? But he held his peace and answered nothing.”

1616. *What did Caiaphas then say?*

“Art thou the Christ, the Son of the Blessed? and Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.”

1617. *The High Priest had now gained his end. The prisoner had been guilty of blasphemy in asserting Himself to be the Son of God. What did Caiaphas do?*

He rent his clothes. It was a Jewish rule that when a charge of blasphemy was proved, the judges, standing, should rend their garments, from the neck straight downwards.

1618. *What did Caiaphas say to the members of the Sanhedrin?*

“What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.”

1619. *Why was this meeting of the Sanhedrin irregular, or illegal?*

Because it was held at night. There was a law forbidding capital trial in the night.

1620. *What did the Sanhedrin therefore decide?*

To have another meeting as soon as it should be day. It was three o'clock. In the meantime Jesus was left in the hands of the soldiers.

1621. *How was He most cruelly treated by them?*

They mocked Him, and smote Him, and some began to spit on Him. And when they had blindfolded Him, they struck Him on the face and said to Him, "Prophecy, who is it that smote thee?"

1622. *Meanwhile, St. Peter, anxious, unhappy, but afraid to own his Master, still stood in the court, waiting for the end. What was said to him?*

Some said, "Did not I see thee in the garden with him?" Others said, "Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto." The Galileans pronounced some words with a provincial accent.

1623. *How did St. Peter reply to them?*

"He began to curse and to swear, saying, I know not this man of whom ye speak." This was the third time he had denied his Lord, and immediately the cock crew for the second time.

1624. *What touching incident is related by St. Luke?*

At that moment our Lord "turned and looked upon Peter," either from the room which overlooked the court, or perhaps when, the trial over, He was being led across the court, amid the coarse insults of the guards.

1625. *This look must have been terrible to the unhappy Peter; what did he do?*

He remembered how the Lord had said to him, "Before the cock crow twice, thou shalt deny me thrice," and he went out and wept bitterly.

1626. *When the morning (of Friday) was come, what occurred?*

The Sanhedrin held a more formal meeting, probably in one of the Temple rooms. The chief priests and scribes came together, and led Jesus into their council for a second trial.

1627. *Mention some of the rules of the Sanhedrin in trying a case.*

In condemning a person there must be a majority of at least two ; while a verdict of *acquittal* could be given on the same day, one of *guilty* must be reserved for the next day ; no criminal trial could be held in the night ; the judges who condemned a criminal to death must fast all day. A death sentence could not be executed, however, without an order from the Roman governor or procurator.

1628. *At this second more formal meeting of the Sanhedrin in the early morning, and in the regular place of meeting, the scene was much the same as at the meeting the night before at the palace of Caiaphas. What question was asked of Christ, and what was His reply?*

“Art thou the Christ? tell us.” “If I tell you, ye will not believe ; and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God.”

1629. *What did the Sanhedrin then ask Him?*

“Art thou then the Son of God?” And He answered, “Ye say that I am.” And they said, “What need we any further witness? for we ourselves have heard of his own mouth.” And so they passed formal sentence of death.

LESSON LIII.

ST. MATT. XXVII. 1-14 ; ST. MARK XV. 1-5 ; ST. LUKE XXIII. 1-16 ; ST. JOHN XVIII. 28-38

1630. *When Judas, who for thirty pieces of silver had betrayed Him, heard that Jesus was condemned to death, what did he do?*

He was filled with terror and remorse, though not with true repentance, or he would not have acted as he did. He took the thirty pieces of silver and went to the chief priests and elders, and said, "I have sinned in that I have betrayed the innocent blood."

1631. *How did they receive his confession?*

With scorn and taunts ; and they said, "What is that to us? see thou to that."

1632. *What did the wretched man then do?*

In despair he rushed into the Temple, flung down the thirty pieces of silver, and went out and hanged himself.

1633. *What did the chief priests do with the silver?*

They said, "It is not lawful for to put them into the treasury, because it is the price of blood." So they bought with the money the potter's field, in which to bury strangers. For that reason it was called "The Field of Blood." (Aceldama.)

1634. *What does St. Luke tell us (Acts i. 18) that St. Peter said in regard to Judas's death?*

"Now this man purchased a field with the reward of iniquity ; and falling headlong, he burst asunder in the midst, and all his bowels gushed out."

1635. *How might this account of the death of Judas be consistent with that given by St. Matthew?*

Possibly the rope with which he had hung himself to the tree broke, and he fell headlong over a rocky precipice, on the edge of which the tree might have grown.

1636. *After the Sanhedrin had condemned Christ, what did they do?*

They took Him to the Roman Governor, Pontius Pilate, who, they thought, would not hesitate to act on their advice.

1637. *What can you say of Pontius Pilate?*

He was the sixth Roman Governor or Procurator of Judea. He was not without some idea of Roman justice, but he was weak, pleasure-loving, corrupt, and a heathen. The Jews hated him, and he hated the Jews and Jerusalem. He was stationed at Cæsarea, but came to Jerusalem to preserve order during the Feast of the Passover.

1638. *Where did he stay while at Jerusalem?*

Either at the magnificent palace, built and formerly occupied by Herod the Great, or at the Castle of Antonia.

1639. *Describe Herod's palace.*

It was a splendid building on a hill, southwest of the one on which the Temple stood. It consisted of two immense wings, connected by a building between, enclosing a large square court paved with mosaics. On the fourth side of the square was a splendid colonnade, with the huge gates in the centre. Around the entire palace was a beautiful shady park, with walks, statuary, and fountains.

1640. *Some one has said of this magnificent palace that it was "in part a tyrant's stronghold, and in part a fairy pleasure-house." Although many think that it was here Christ's trial before Herod was held, the best*

authorities locate it at the Castle of Antonia. What can you say of it?

It was a high square tower or fortress, built by Herod the Great at the northwest angle of the Temple enclosure. He called it Antonia, in honor of his friend Mark Antony. It contained many rooms and apartments, and might serve for a palace. In it the Romans generally kept a garrison.

1641. *It was probably very early in the morning when the Sanhedrin led our Lord to Pilate to claim the execution of their death sentence. Why would not the Jews enter the palace where Pilate was?*

Because it was the Passover, and by entering a house not properly cleansed of leaven, they would consider themselves defiled. So Pilate came out to them.

1642. *What did he ask them?*

“What accusation bring ye against this man?” The Jews were not prepared for this question; they thought that on their authority Pilate would at once order Christ to be executed.

1643. *What was their vague answer to this question?*

“If he were not a malefactor, we would not have delivered him up unto thee.” Blasphemy, for which they had condemned Christ, would not be considered a crime by Pilate, who was a heathen.

1644. *What did Pilate then tell them?*

To take Him and judge Him according to their own Jewish law. To this the Jews answered, “It is not lawful for us to put any man to death.”

1645. *Of what then did they falsely accuse Him in order to secure Pilate’s consent to their sentence?*

Of treason to Cæsar. They said, “We found this fellow perverting the nation, and forbidding to give

tribute to Cæsar, saying that he himself is Christ a king."

1646. *What did Pilate do when he heard this accusation?*

He entered into the palace, where Jesus had probably been taken by the Roman guards. When he had called Jesus to him, he said to Him, "Art thou the King of the Jews?" Jesus asked Pilate in reply if he put that question of himself, or whether he had been told to ask it.

1647. *What did Pilate say to this?*

"Am I a Jew? Thine own nation and the chief priests have delivered thee unto me; what hast thou done?"

1648. *Jesus then explained to him, that although He was a king His kingdom was not like Cæsar's. What were His words?*

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews."

1649. *What did Pilate say to this?*

"Art thou a king then?" This was said in scorn, half in exclamation, "So then, thou art a king!"

1650. *What was Christ's answer?*

"Thou sayest that I am a king." "For this cause came I into the world, that I should bear witness unto the truth."

1651. *What did Pilate then do?*

"What is truth?" he asked; saying which, he went out to the Jews and said to them, "I find in him no fault at all."

1652. *How was this announcement received by the Jews?*

Fearing that Pilate would release Christ, they were the more fierce, saying, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place."

LESSON LIV.

ST. LUKE XXIII. 6-25 ; ST. MATT. XXVII. 15-30 ; ST. MARK XV. 6-19 ; ST. JOHN XVIII. 39-40 ; XIX. 1-7

1653. *Pilate seems to have had a superstitious aversion to condemning Jesus to death ; at the mention of Galilee, what did he ask ?*

Whether the man were a Galilean, and being told that He was, Pilate, seeing a way to get rid of the responsibility of the case, sent Him to Herod Antipas for trial.

1654. *Pilate had no power in Galilee ; as Herod Antipas ruled there, he thought the case should be tried by him if Christ were a Galilean. Where did Herod live ?*

In Tiberias of Galilee ; but, like Pilate, he had come to stay at Jerusalem during the Feast of the Passover. So they had not far to go to reach him.

1655. *How did Herod Antipas receive Jesus ?*

He was exceedingly glad, for he had long been desirous of seeing Him, having heard many things, and he hoped to see some miracle done by Him.

1656. *It was this Herod, a wicked man and a heathen, who had murdered John the Baptist ; his desire to see Christ was only vulgar curiosity. How did our Lord receive his many questions ?*

In dignified silence. Christ had called Herod "that fox," the only purely contemptuous word He is recorded ever to have uttered. (St. Luke xiii. 32.)

1657. *Who then accused Jesus to Herod?*

The chief priests and scribes, fearing that the weak and superstitious Herod might release their prisoner, began vehemently to accuse Him.

1658. *What did Herod then do?*

He seems to have looked upon Christ with contempt, as a harmless idiot ; and he and his soldiers made fun of Him and mocked Him. And having put on Him a gorgeous robe, Herod sent Him back to Pilate. This robe was probably a white festal garment.

1659. *When the chief priests and scribes led Jesus back to Pilate, what did he say?*

‘Ye have brought this man unto me ; but I have found no fault in him :’ “no, nor yet Herod, for I sent you to him ; and lo, nothing worthy of death is done unto him.”

1660. *The weak, cowardly Pilate in his perplexity finally thought of a plan by which he might release Jesus. What was it?*

It was the custom, at the time of the Passover, to release any one prisoner whom the Jews demanded. At this time there was in the prison a famous robber and murderer named Barabbas ; Pilate now proposed to the Jews that they should select for release either this criminal or Christ. He felt sure that the people, if not the Sanhedrin, would choose Christ.

1661. *So sure was he that his perplexity was to end by this choice of the people, that he ascended the seat of judgment in the Pavement or “Gabbatha,” probably the paved court of the Temple in front of the Tower of Antonia. When he was seated, what message was brought to him from his wife, Claudia?*

“Have thou nothing to do with that just man : for I

have suffered many things this day in a dream because of him."

1662. *When Pilate heard this message, he was more terrified than ever, and wished the more to release Jesus. But meanwhile the priests and scribes had been persuading the people to ask for the release of Barabbas. So then, when Pilate asked, "Whether of the twain will ye that I release unto you?" what did the people reply?*

"Barabbas."

1663. *What did Pilate say to this?*

"What shall I do then with Jesus, which is called Christ?" They all cried, "Let him be crucified." And Pilate said, "Why, what evil hath he done? But they cried out the more, saying, Let him be crucified."

1664. *Because the attempt to have Christ released in honor of the feast had failed, what did Pilate, although he had pronounced Christ innocent, order to be done, hoping to satisfy the Jews?*

He said, "I have found no cause of death in him; I will therefore chastise him, and let him go." So Pilate ordered Christ to be scourged, hoping that this punishment would satisfy the people.

1665. *Scourging was a part of Roman capital punishment, and was a most cruel torture, under which the victim often died. How was the Roman scourge made?*

A number of strips of leather, in which were fastened bits of metal and sharp bones, were attached to a rod. Each blow of this cruel instrument drew the blood.

1666. *Who carried out Pilate's order?*

The Roman soldiers led Christ back into the hall and, stripping off His clothing, they scourged Him cruelly; they then put on Him a scarlet robe, probably a cast-off military cloak, and placed on His head a crown, which

they made of thorns, in mockery of a royal crown, and in His hand they placed a reed.

1667. *What did they then do?*

They mocked Him, bowing before Him, saying, "Hail, King of the Jews." And they spat on Him, and took the reed and struck Him on the head.

1668. *When He had been scourged, what did Pilate do, as a last resort, hoping to move the savage Jews to pity?*

He led Jesus out of the hall to the people ; bleeding, bruised, with the crown of thorns on His head, and the scarlet robe still over His shoulders. Thus the gentle, patient Jesus was shown to the furious mob.

1669. *What did Pilate say to the crowd?*

"Ecce Homo"—"Behold the man." In pity, Pilate appealed to their compassion, hoping the bitterest among them would be satisfied.

1670. *When the chief priests and officers saw Him, what did they cry out?*

"Crucify him ! crucify him !" And Pilate answered, "Take ye him, and crucify him : for I find no fault in him."

1671. *What did the Jews say to this?*

"By our law he ought to die, because he made himself the Son of God."

LESSON LV.

ST. JOHN XIX. 8-17; ST. MATT. XXVII. 31-34; ST. MARK XV. 20-23; ST. LUKE XXIII. 26-33

1672. *When Pilate heard these words, he was still more afraid ; what did he do?*

He went again into the hall whither Jesus had been

taken, and said to Him, "Whence art thou?" But Jesus gave him no answer.

1673. *What did he say next?*

"Speakest thou not unto me? knowest thou not, that I have power to crucify thee, and have power to release thee?"

1674. *What did Jesus answer to these words?*

"Thou couldest have no power at all against me, except it were given thee from above."

1675. *More and more convinced of His innocence, Pilate sought again to release Him; what did the crafty Jews say to him, to frighten him?*

"If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar."

1676. *When Pilate heard these words, what did he do?*

He led Jesus forth, and said, "Behold your king!" But they cried out, "Away with him, away with him, crucify him."

1677. *What did Pilate then say?*

"Shall I crucify your king? The chief priests answered, We have no king but Cæsar."

1678. *When Pilate saw that he could prevail nothing, but that he only roused the crowd to greater tumult, what did he do?*

"He took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." And the people answered, "His blood be on us, and on our children."

1679. *What did Pilate then do?*

He released Barabbas, and delivered to them Jesus to be crucified.

1680. *What was then done with Jesus ?*

The Roman soldiers took off from Him the scarlet robe, and when they had put on Him His own raiment they led Him away to be crucified.

1681. *Was crucifixion a Jewish punishment ?*

No ; it was Roman, and was used by some other nations, but not by the Jews ; their death penalty was generally stoning.

1682. *The Romans reserved crucifixion for slaves and foreigners ; What is the meaning of the word crucify ?*

It is derived from two Latin words, *crux*, a cross, and *figere*, to fix.

1683. *Whither was Christ led to be crucified ?*

To a place a short distance, possibly a quarter of a mile, outside the city gate. The exact location is not known.

1684. *What was the name of the place ?*

Golgotha, or Calvary, both words meaning a skull. Nowhere in Scripture is the place called a hill, though there might have been a small bare mound so shaped like a skull as to suggest the name.

1685. *As they set forth toward Calvary, how was Christ burdened ?*

It was part of the punishment that the sufferer himself should carry the cross on which he was to be crucified. Jesus was thus burdened.

1686. *As the procession passed through the city gate, what occurred ?*

They met a Cyrenian named Simon. There was a large colony of Jews in the city of Cyrene in Africa ; possibly this man may have come from that place to Jerusalem to attend the Passover.

1687. *What did the soldiers compel Simon to do ?*

To carry the cross for Jesus. We are not told why ; but probably because our Lord, exhausted by the terrible scourging, and by the long hours of agony and grief He had suffered, was too feeble to carry it Himself, and sunk under the heavy weight.

1688. *How many forms of cross were used at that time?*

Three ; one in form like the letter T, one like the letter X, and one such as is now most familiar. It was probably this last form of cross upon which our Lord suffered.

1689. *What can you say of the cross, once hated and despised as a symbol of slavery and shame?*

Because Christ hung upon it, the world has gloried in it. Since then it has been honored by religion and art. We find it on the flags of nations ; we see it represented in jewels and precious stones, in gold and silver ; it is exquisitely carved in rare marbles and woods. All this, because Christ suffered on it.

1690. *The cross was probably not carried in the way which art has represented; how was it made?*

In two pieces which might be carried separately, the upright and the crossbeam. It was smaller than is generally pictured ; it was not much higher than a man's head ; on the body of the cross was a small projection of wood which formed a partial, though painful support for the body, otherwise the weight of the body would have torn the nails through the flesh of the hands.

1691. *The path Jesus trod as He carried the cross is called the Via Dolorosa (The way of sorrow). Who followed our Lord on His way to Calvary?*

The Roman Centurion with his body of soldiers, the

Sanhedrin, the bitter, cruel scribes and Pharisees, a great company of people and a number of women, who wept, beat their breasts and lamented Him.

1692. *When Jesus heard their lamentations, what did He say to them?*

“Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.” He referred to the coming siege of their city when they would so suffer with famine, that they would forget their motherhood. Josephus tells us, that crazy with hunger, women killed and ate their own children.

1693. *Between His condemnation and His crucifixion, these are the only recorded words of Jesus. When the procession arrived at Calvary, what occurred?*

The soldiers offered Jesus to drink wine mixed with myrrh, which when He had tasted, He refused.

1694. *What was this potion?*

A stupefying drink given to criminals to deaden the sense of pain. Some of the Jewish women mercifully took upon themselves to provide this potion.

1695. *Why did Christ refuse it?*

He would not have His mind clouded; He would drain to the last drop the cup of anguish His Father had given Him; so He heroically refused the tempting drink which would have deadened the terrible suffering before Him.

LESSON LVI.

ST. MATT. XXVII. 35-44; ST. MARK XV. 24-32; ST. LUKE XXIII. 33-43; ST. JOHN XIX. 18-27.

1696. *What did the soldiers then do to Jesus?*

Taking from Him, his outer garments, they stretched Him upon the cross as it lay upon the ground; His

hands they nailed with iron spikes to the cross beam ; His feet were nailed to the upright.

1697. *How was the cross then set up ?*

The soldiers lifted it to a hole in the ground prepared for it, some eighteen inches deep, and dropped it in ; it was then made fast by wedges.

1698. *How many times did Jesus speak after He was nailed to the cross ?*

Seven.

1699. *When did He speak first, and what were His words ?*

Probably just as the rough ignorant soldiers were nailing Him to the cross ; in spite of His suffering, His thought and prayer were for them. "Father, forgive them ; for they know not what they do."

1700. *What was it customary to hang over the head of the crucified ?*

A board smeared with white gypsum ; on it written in large black letters, were the name and crime of the person crucified.

1701. *What inscription did Pilate cause to be hung on the cross of Jesus ?*

An inscription in three different languages, Greek, Latin and Hebrew, reading, "Jesus of Nazareth, the King of the Jews."

1702. *When the chief priests of the Jews read this inscription, how were they affected ?*

They were furious ; they considered it an insult that Pilate should call this man their king.

1703. *What did they do ?*

They sent to Pilate to beg him to alter the inscription ; to have it written, that Jesus had *claimed* to be their king, not that He *was* their king.

1704. *Pilate, angry that he had been obliged to order the crucifixion of Christ, in order to appease the Jews, had intended to insult them publicly before the thousands present at the Passover, by calling the Christ whom they hated, their King. How did he receive the message of the chief priests?*

No doubt he was glad to see the messengers, for he thus knew that his sarcastic jest had done its work. His answer was, "What I have written, I have written." They had had *their* way about the crucifixion, he would have *his* way about the inscription; so it remained as it was, much to the mortification of the Sanhedrin.

1705. *Who were crucified at the same time with Jesus?*

Two robbers, one on His right hand and the other on His left.

1706. *The clothing of a person executed was claimed by the soldiers on duty. What was done with Christ's garments?*

The four soldiers who had taken actual part in the crucifixion divided them.

1707. *What were these garments?*

Probably a loose, flowing outer garment, a head dress, a pair of sandals, a girdle and a tunic or under garment, fitting rather closely to the body, reaching from the neck to the ankles, and woven all in one piece.

1708. *These were all of our Lord's worldly property, and they fell into the possession of the four soldiers who drove the nails into His hands and feet. When they had divided the garments as best they could, what was done with the tunic or under garment?*

The soldiers said, "Let us not rend it, but cast lots for it, whose it shall be." Gambling was a favorite amusement with the Romans; so by a throw of the

dice, it was decided who should own this garment of Christ.

1709. *What prophecy did these rough soldiers thus unconsciously fulfil?* (Psalm xxii. 18.)

“They part my garments among them, and cast lots upon my vesture.”

1710. *The chief priests, scribes and Pharisees, not content with the sight of Christ's suffering on the cross, began to hurl at Him, insulting words and taunts; what did they say?*

“They that passed by, reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.”

1711. *What did some of the chief priests and scribes say?*

“He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.”

1712. *Even the soldiers joined in the mockery; what did they say?*

“If thou be the King of the Jews, save thyself.”

1713. *This mockery was not confined to words alone; how did the soldiers tantalize Him?*

In the great thirst which He must have suffered, they lifted to His parched lips some of their sour wine, and then snatched it away without giving Him any.

1714. *What does St. Luke tell us one of the robbers crucified with Christ said to Him, and how did the other robber reply?*

One of them railed on Him, saying, “If thou be Christ, save thyself and us. But the other, answering,

rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss."

1715. *What did he then say to Jesus?*

"Jesus, Lord, remember me when thou comest into thy kingdom." And the suffering Jesus, silent to all the jeers and taunts of the multitude, spoke words of comfort to the robber, who recognized in Him the Lord, Christ. "Verily I say unto thee, To-day shalt thou be with me in paradise." This was the second time He had spoken on the cross.

1716. *Amid the sea of upturned faces, full of hatred and contempt, did Jesus from the cross see any friends?*

Yes; at the foot of the cross stood a little group who were suffering with Him. It consisted of four women and one man.

1717. *Who were they?*

Mary, the mother of Jesus, Mary Magdalene, Mary, the mother of James the Less, Salome, the mother of St. John and James, and the beloved apostle himself, St. John.

1718. *When Mary had carried the infant Jesus into the Temple, what had the aged Simeon there prophesied?*

That a sword should pierce through her own soul also. Now she knew what he had meant. For, as she watched her suffering Son, her soul was pierced with agony, as with a sword. And she was helpless to save Him. She dared not even moisten His parched lips.

1719. *What ancient hymn expresses the grief of the Virgin Mary?*

The Stabat Mater. (The mother was standing.)

“Near the cross was Mary weeping,
There her mournful station keeping,
Gazing on her dying Son :
There in speechless anguish groaning,
Yearning, trembling, sighing, moaning,
Through her soul the sword had gone !”

1720. *When Jesus saw the mother and the friend whom He loved, standing side by side, what did He say to Mary about St. John?*

“Woman, behold thy son!” He then said to St. John, “Behold thy mother!”

1721. *Thus He gave the two He loved best into each other's keeping. From that hour what did St. John do?*
He took Mary to his own home and cared for her.

LESSON LVII.

ST. MATT. XXVII. 45-60 ; ST. MARK XV. 33-46 ; ST. LUKE
XXIII. 44-54 ; ST. JOHN XIX. 28-42

1722. *At what hour of the day (Friday) was Jesus nailed to the cross?*

At the third hour, or about nine o'clock.

1723. *After He had hung on the cross three hours, what happened about noontime?*

There was darkness over all the land until three o'clock, when Jesus gave up the ghost. It could not have been an ordinary eclipse of the sun which caused this darkness. The Pharisees had asked for a “sign from heaven ;” now their wish was granted. It was as though the sun refused to look upon this awful deed.

1724. *In His agony, what were the next words which Christ spoke?*

“My God, my God, why hast thou forsaken me?”

These words were uttered in Aramaic. ("Eloi, Eloi, lama sabachthani.")

1725. *What did some who stood by say, when they heard these words?*

"This man calleth for Elias." And some said, "Let be, let us see whether Elias will come to save him."

1726. *The torture of crucifixion, after the first hours, seemed to concentrate into the one agony of intolerable thirst. This intense suffering wrung from Christ His next words, the only words in which He even referred to His own pain; what were they?*

"I thirst." There was a large jar of vinegar or sour wine standing close by, for the use of the soldiers; they filled a sponge with this wine and put it on a stalk of hyssop and held it to Christ's lips. This he drank.

1727. *Once again Jesus spoke; what were His last words?*

"It is finished." And crying with a loud voice, Jesus said, "Father, into thy hands I commend my spirit." And He bowed His head and gave up the ghost. (In the original Greek none of the Evangelists say "He died." St. Matthew says, "He let go his spirit;" St. John, "He gave up his spirit;" the other two, "He breathed out," thus showing that the sacrifice of His life was of His own will.)

1728. *What happened when Christ's spirit had fled?*

The splendidly embroidered veil of the great Temple, which divided the Holy Place from the Holy of Holies, was torn in two from the top to the bottom; the earth quaked, the rocks were rent, and the graves or tombs in the rocks were thus opened.

1729. *How long had Jesus been on the cross when He gave up the ghost?*

Six hours, from nine in the morning till three in the afternoon. In some cases the sufferer hung on the cross for two or three days before dying.

1730. *How was the multitude affected by these events, and what did the centurion in command of the soldiers say?*

The people feared greatly, and returned to the city smiting their breasts. The centurion had probably witnessed many deaths, but the patient suffering, the prayers, the cry of triumph, the victory and death of this majestic sufferer were a revelation to the Roman officer, and, thrilled by the wonderful scene, he cried, "Truly this man was the Son of God."

1731. *The words, "I, if I be lifted up, will draw all men unto me," had already begun to be fulfilled, in the case of the penitent robber and of the Roman officer. In the meanwhile what petition had the Jews sent to Pilate?*

There was a Jewish law that dead bodies should be removed before nightfall. The next day being their Sabbath, and a high day and a festival, they were particularly anxious that the bodies should not remain on the crosses, so they begged Pilate to order the soldiers to break the legs of the sufferers, in order to hasten their death.

1732. *When Pilate had given his consent to this new cruelty, what did the soldiers do?*

They broke the legs of the two robbers, who were still lingering; but when they came to Jesus, they saw that He was already dead, so "they brake not His legs."

1733. *What did one of the soldiers do?*

He thrust his spear into Christ's side, and immediately there flowed from the wound blood and water.

(It has been held by eminent medical authorities that the water which flowed with the blood from His pierced side proves, for scientific reasons, that Jesus' heart actually broke with grief.)

1734. *Who applied to Pilate for the body of Christ ?*

Joseph of Arimathea, a rich man, a member of the Sanhedrin, and a secret follower of Christ. He had probably not attended the meetings of the Sanhedrin when Jesus had been condemned. When he knew that Jesus was dead, he went boldly to Pilate and begged for His body.

1735. *How did Pilate receive the request ?*

He doubted if the sufferer could be yet dead, because death by crucifixion very rarely occurred under thirty-six hours. When the centurion assured him of the fact, however, he gave Joseph permission to take the body of Jesus, which otherwise would have been thrown with the bodies of the two thieves into a common grave in the potter's field.

1736. *Who helped Joseph of Arimathea to take down the body of Christ from the cross, and prepare it for the tomb ?*

Nicodemus, another member of the Sanhedrin ; the same who came to Jesus by night to question Him. He, too, was a silent follower of Christ, and had not been present at His trial.

1737. *What did he bring with him and for what purpose ?*

He brought a mixture of myrrh and aloes, about twelve hundred ounces, with which to embalm the body. Myrrh is the gum of an aromatic shrub ; and aloes, from its strong bitterness, was used to preserve the bodies of the dead.

1738. *As it was late on the eve of the Jewish Sabbath, what did Joseph and Nicodemus do?*

They hastily wrapped the body of Jesus, with the spices, in some new linen which Joseph had brought, meaning to return after the Sabbath and complete the embalming.

1739. *What did they then do?*

Joseph owned a garden near Calvary; here, in a mass of solid rock, he had hewn a tomb for himself and family. In this tomb, which had never yet been occupied, Joseph and Nicodemus laid the body of Christ; and when they had rolled a great stone to the entrance, they departed.

LESSON LVIII.

ST. MATT. XXVII. 61-66; XXVIII. 1-8; ST. MARK XV. 47; XVI. 1-11; ST. LUKE XXIII. 55, 56; XXIV. 1-12; ST. JOHN XX. 1-18

1740. *What women were present at the burial of Christ?*

Mary Magdalene, Mary, the mother of Jesus, and other women who had followed Jesus from Galilee. They wished to complete the unfinished embalming of Christ's body, so they hurried home to prepare more spices, to have ready early in the morning after the Sabbath.

1741. *It was then Friday evening, or the beginning of the Jewish Sabbath; what did the chief priests and Pharisees do?*

They went to Pilate, saying, "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again."

1742. *What did these words of the Pharisees prove?*

That they had understood Christ's true meaning, when He had said, "Destroy this temple, and after three days I will raise it up," although they had wilfully taught the people that He had referred only to their great Temple.

1743. *What did they ask Pilate to do?*

"Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first."

1744. *How did Pilate reply to their request?*

"Ye have a watch; go your way, make it as sure as ye can." By these words he granted their request, curtly and angrily, as it were: "Take a watch and go!"

1745. *What did the priests and Pharisees do?*

They went and made the sepulchre sure, sealing the stone, and setting over it a guard of Roman soldiers.

1746. *The next day was the seventh day, the Sabbath; during this day the women who had been at Christ's tomb rested, as their Jewish law commanded. What did they do early the next day, the first day of the week, the first Christian Sabbath and the first great Easter day?*

Early in the morning, while it was yet dark, Mary Magdalene, Mary the mother of James, Salome (the mother of John), and Joanna, and others with them, set out for the sepulchre, taking with them the spices they had prepared to finish the embalming of Christ's body.

1747. *As they walked together, what did they say among themselves?*

“Who shall roll us away the stone from the door of the sepulchre?” for it was large and heavy.

1748. *In the meantime, what does St. Matthew tell us had happened at the tomb, early this Easter morning?*

“And behold, there was a great earthquake : for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him, the keepers did shake and became as dead men.”

1749. *When the women therefore drew near to the sepulchre and looked up, what did they find?*

They saw the stone rolled away from the tomb, and the Holy Body no longer there.

1750. *While they stood amazed at this discovery, what did Mary Magdalene do?*

She hurried back to Jerusalem, a half-mile distant, and finding St. Peter and St. John, she said to them, “They have taken away the Lord out of the sepulchre, and we know not where they have laid him.” It had not occurred to her that Christ had risen from the dead.

1751. *Meanwhile, as the women who had remained were standing at the empty tomb, what occurred?*

There appeared to them *one*, or, as it seemed to some, *two* angels, in shining garments ; and they were afraid.

1752. *What did one of them say?*

“Fear not ye : for I know that ye seek Jesus, which was crucified.” “Why seek ye the living among the dead? He is not here, but is risen.” “Come see the place where the Lord lay. And go quickly, and tell his

disciples, that he is risen from the dead, and behold he goeth before you into Galilee ; there shall ye see him : lo, I have told you."

1753. *What did the women then do?*

They hurried off to find the Apostles to tell them the wonderful news, but their message was regarded as an idle tale, for the Apostles could not believe that Jesus had really risen.

1754. *Meanwhile, what were St. Peter and St. John doing?*

They had been running toward the sepulchre with all speed, followed by Mary Magdalene. St. John, being the younger and fleeter, reached the tomb first, and looked in, but did not enter.

1755. *What did St. Peter do?*

When he had arrived, he entered the sepulchre, followed by the more timid St. John ; and there they found the linen clothes lying, and the napkin that was about the Saviour's head, folded and lying in a place by itself.

1756. *When St. John saw these graveclothes thus carefully arranged, proving that the body had not been taken away in haste by an enemy, what did he do?*

He believed. We are only told of St. Peter that he wondered. "For as yet they knew not the scripture, that he must rise again from the dead."

1757. *What did the two disciples then do?*

They went away again to their own homes, because nothing more could be done at the tomb.

1758. *Who still remained alone at the sepulchre?*

Mary Magdalene ; she had followed St. Peter and St. John back to the tomb, and still lingered near, weeping.

1759. *At length, stooping to look into the tomb, what did she see?*

“Two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain.”

1760. *What did they say to her?*

“Woman, why weepest thou?” And she said, “Because they have taken away my Lord, and I know not where they have laid him.”

1761. *As she turned away, whom did she see?*

Jesus, but knew not that it was He. And Jesus said to her, “Woman, why weepest thou? whom seekest thou?”

1762. *Whom did Mary suppose Jesus to be, and what did she say to Him?*

She thought He must be the gardener, as He was walking in the garden at this early hour, and she said to Him, “Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.”

1763. *By one word, uttered in the tone she had loved so well, Jesus made Himself known to her in an instant. What did He say?*

“Mary!” Thus “He calleth his own sheep by name.”

1764. *In the joy and rapture of this recognition what did Mary do?*

She turned and looked into His face, crying, “Rabboni, which is to say, Master.”

1765. *What did Jesus say to her?*

“Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God and your God.”

1766. *What is it generally thought Christ meant when He said "Touch me not"?*

The translation gives a wrong impression. The Greek verb does not mean to handle, to touch, but rather, "to hold on to," to cling to. He would teach Mary that the old earthly intercourse was almost over ; He was soon to ascend, and the new and heavenly intercourse would begin. She must not want to keep Him bodily on the earth.

1767. *What did Mary then do?*

She went and told the disciples that the Lord had risen and she had seen Him. She thus became the first messenger of His resurrection to them, but the story seemed so incredible, they would not believe it.

LESSON LIX.

ST. MATT. XXVIII. 8-15 ; ST. MARK XVI. 12, 13 ; ST. LUKE XXIV. 13-49 ; ST. JOHN XX. 19-23

1768. *To whom did Jesus next appear?*

To the other women, who seem to have returned to the tomb ; when He met them He greeted them, saying, "All hail !" And they fell trembling at His feet, and worshipped Him.

1769. *What did Jesus say to them?*

"Be not afraid : go tell my brethren that they go into Galilee, and there shall they see me."

1770. *What had become of the Roman guard stationed at the tomb?*

They had gone to the palace of the High Priest, and informed Caiaphas and Annas of the wonderful things

which had happened at the sepulchre, and how the body of Christ had gone.

1771. *What did the chief priests then do ?*

They called a meeting of the Sanhedrin ; a consultation was held, and it was decided to offer the soldiers large bribes to say that the disciples came and stole the body away in the night, while they slept.

1772. *This involved some danger for the soldiers, who might be punished if they admitted that they slept at their posts. What did the Sanhedrin promise the soldiers ?*

That if the matter should come to Pilate's notice, they would persuade him (probably by bribes also) to overlook it.

1773. *What was the result ?*

The soldiers "took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day." St. Matthew alone relates this incident.

1774. *Our Lord had now appeared twice since His resurrection, once to Mary Magdalene and once to other women at the tomb ; we are told of five appearances on that day of the resurrection ; to whom was the third appearance ?*

It would seem, from a notice by St. Paul (1 Cor. xv. 5), and from St. Luke (xxiv. 34), that the third appearance was to St. Peter, perhaps while still in the garden.

1775. *To whom was Christ's fourth appearance ?*

To two disciples, Cleopas, and another, whose name is not given, neither of whom was an apostle. Early in the afternoon of the resurrection day these two men were walking from Jerusalem to Emmaus, a small vil-

lage about six or seven miles distant ; they were talking sorrowfully of the awful events of the last two days, when Jesus drew near and joined them.

1776. *Did they recognize Him?*

No. St. Luke tells us that their eyes were holden and they knew Him not.

1777. *On this account therefore, the two disciples on their way to Emmaus did not at first recognize their risen Lord. They stopped and looked at the supposed stranger who had joined them, possibly displeased at the intrusion. What did Jesus say to them?*

He asked them what they were talking about, that they should seem so sad.

1778. *What did Cleopas reply?*

“Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?”

1779. *What did Jesus say to this?*

“What things?” said Jesus. And they replied, ‘Concerning Jesus of Nazareth, which was a prophet mighty in deed and word, whom the chief priests and rulers condemned to death and crucified. But we trusted he would have redeemed Israel.’

1780. *What else did they say?*

‘Beside all this, to-day is the third day since his death, and certain women, who went early to the tomb, have amazed us by saying that his body was not there, and that they saw a vision of angels which said he was alive ; but they saw him not.’

1781. *To their surprise, how did Jesus answer them?*

He rebuked them and said they were foolish, and slow

to believe all that the prophets had spoken. "Ought not Christ to have suffered these things and to enter into his glory?"

1782. *What did He then do?*

Beginning at Moses and the prophets, He explained to them all the things in the Old Testament concerning Himself; how the prophecy was of the suffering as well as of the glory of Christ.

1783. *While He was thus speaking, they approached the little town of Emmaus; what occurred there?*

As they neared the village, Jesus would have gone further, but they urged Him not to leave them, saying, "Abide with us; for it is toward evening, and the day is far spent." It is this verse which suggested the beautiful hymn, "Abide with me, fast falls the even-tide."

1784. *What did Jesus do?*

He went with them, probably to an inn, and as they sat at meat together, He took bread, and blessed and brake it, and gave to them.

1785. *What happened then?*

Immediately their eyes were opened and they knew Him; and He vanished out of their sight.

1786. *What did they say to each other?*

"Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

1787. *What did they do?*

They returned immediately to Jerusalem, found the eleven Apostles together, and told them what had happened, and how they had recognized the risen Christ in breaking of bread.

1788. *How did they receive the news?*

They said, "The Lord is risen indeed, and hath appeared to Simon." (Peter.)

1789. *What occurred in the evening of that first great Easter day?*

As the Apostles and some others were assembled together, with closed doors, for fear of the Jews, Jesus suddenly appeared in the midst of them and said, "Peace be unto you."

1790. *How were they affected by this sudden appearance?*

They were greatly terrified, supposing they saw a spirit. But Jesus said, "Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."

1791. *When He had thus spoken what did He do?*

He showed them His hands and His feet, where the prints of the nails were still visible. Overjoyed at the thought that their dear Master was with them once more, they were still afraid to believe it true, for very joy.

1792. *What did our Lord do to convince them still further that He was no spirit?*

He said, "Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it and did eat before them."

1793. *What did He then tell them?*

That His death and resurrection were but the fulfilment of what was prophesied of Him in the law of Moses, in the prophets, and in the Psalms.

1794. *What occurred then?*

"Then opened he their understanding that they

might understand the scriptures." Thus the Apostles, until then so slow and dull of understanding, received the knowledge and power with which they henceforth explained them.

1795. *What words did our Lord add?*

That they were His chosen witnesses; and that repentance and remission of sins, should be preached in His name among all nations, beginning at Jerusalem.

1796. *What did Jesus then say to them for the second time?*

"Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost."

LESSON LX.

ST. JOHN XX. 24-29; XXI. 1-17

1797. *How many of the Apostles were present at this fifth appearance of our Lord on the resurrection day?*

Ten; Thomas Didymus was not with them when Jesus came.

1798. *When the other disciples said to Thomas, "We have seen the Lord," what did he say?*

"Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

1799. *A week after this, as the Apostles were again assembled together, what occurred?*

Suddenly, and without having opened the closed doors, Jesus appeared among them, as before, and said, "Peace be unto you." This time Thomas was with the other ten.

1800. *What did Jesus say to Thomas ?*

“Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side ; and be not faithless, but believing.”

1801. *Thomas must have been overcome with mingled feelings of surprise, joy and shame, as he at last recognized his Master ; did he touch Jesus ?*

Whether he touched Him or not is not recorded ; but all his doubts were dispelled, and in his joy he exclaimed, “My Lord and my God.”

1802. *What did Jesus then say to him ?*

“Because thou hast seen me, thou hast believed : blessed are they that have not seen and yet have believed.”

1803. *Shortly after this appearance in Jerusalem, whither went the disciples ?*

The Passover being finished, they returned once more to their old home in Galilee on the Lake of Gennesaret.

1804. *One evening as seven of the disciples, five of whom are named by St. John, (Simon Peter, Thomas, Nathanael, James and John) were standing together on the shores of the lake, what occurred ?*

They had been through wonderful scenes, but they must live, and as they stood watching the little boats push out into the waters, the impulsive Peter felt the longing for the old occupation come over him, and he suddenly cried, “I go a fishing.”

1805. *What did the others say ?*

“We also go with thee.” So they entered into a little boat, and taking with them their nets, they pushed out into the lake to fish.

1806. *What success did they have ?*

Although they spent the whole night on the water they caught nothing. When the morning was come Jesus stood on the shore watching them, but they knew Him not.

1807. *What did Jesus say to them?*

“Children, have ye any meat?” They answered Him, “No.” And He said to them, “Cast the net on the right side of the ship, and ye shall find.”

1808. *What was the result?*

They did as He told them, and the net was so full, they were not able to draw it in.

1809. *This must have recalled to the minds of the disciples the miraculous draught of fishes of three years before. Who was the first to recognize Jesus?*

St. John said to St. Peter, “It is the Lord.” The impulsive Peter was always the first to act, and the thoughtful, intelligent John, the first to perceive and understand.

1810. *When Simon Peter understood that it was the Lord, what did he do?*

Filled with joy, and eager to join his beloved Master, he cast himself into the sea and swam ashore.

1811. *What did the other disciples do?*

They followed St. Peter in a boat, bringing with them the fish, and when they were landed, they found a fire of charcoal, and fish laid thereon and bread.

1812. *What did Jesus then say?*

“Bring of the fish which ye have now caught.” Simon Peter went and drew in the net which contained one hundred and fifty-three large fishes, and for all there were so many, yet was not the net broken.

1813. *What did Jesus say next?*

“Come and dine.” St. John tells us that none of

them durst ask Him, "Who art thou?" Though they felt sure it was the Lord, yet they refrained from curious questioning.

1814. *So they all sat down together to this early morning meal. When it was over, what did Jesus say to St. Peter?*

"Simon, son of Jonas, lovest thou me more than these?" And Peter answered, "Yea, Lord; thou knowest that I love thee."

1815. *What did our Lord mean by "more than these"?*

There are three meanings possible; first, He might have meant, "these things" his boat, his nets, his old life; secondly, He might have meant, Lovest thou me more than thou lovest thy companions? thirdly, Lovest thou me more than thy companions love me? The last is the most probable.

1816. *What boast had St. Peter made before the crucifixion, and how had he failed?*

He had boasted that he would die for Christ, and though all the rest might deny Him, he never would. And yet, on the night of Christ's trial he denied Him three times. Jesus wished to recall this boast, and asked him if he still thought himself more devoted than the other disciples.

1817. *We see by St. Peter's answer, in which he does not compare his love to that of the others, that he had learned not to trust himself. What did Jesus say, when St. Peter replied, "Yea, Lord, thou knowest that I love thee"?*

"He saith unto him, Feed my lambs."

1818. *What did Jesus say a second time to Peter?*

"Simon son of Jonas, lovest thou me?" And again

St. Peter answered, "Yea, Lord : thou knowest that I love thee." And Jesus said, "Feed my sheep."

1819. *What did Jesus say the third time?*

"Simon, son of Jonas, lovest thou me?" St. Peter was grieved at being asked the same question three times, and he said, "Lord, thou knowest all things ; thou knowest that I love thee." And Jesus said, "Feed my sheep."

LESSON LXI.

ST. JOHN XXI. 18-24 ; ST. MATT. XXVIII. 16-20 ; ACTS I. 3-12 ;
ST. LUKE XXIV. 50-53 ; ST. MARK XVI. 19, 20

1820. *St. Peter had denied his Lord three times, therefore Jesus made him affirm his love three times. In what words did our Lord then foretell St. Peter's death and the manner of it?*

"When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest : but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." And when he had spoken thus, He said unto him, "Follow me."

1821. *What did He mean by these words?*

He prophesied the martyrdom of St. Peter, who was crucified at Rome, over thirty years later. The tradition is that he requested to be crucified head downwards, because he was not worthy to die the same death as his Lord.

1822. *Then St. Peter turning, saw St. John ; what question did he ask Jesus concerning him?*

"Lord, and what shall this man do?" Jesus answered, "If I will that he tarry till I come, what is that

to thee? follow thou me." St. John's lot was to wait, while St. Peter's was to die.

1823. *A second time Christ appeared to the Eleven in Galilee. What can you say of this appearance, and who were present?*

It occurred on a mountain, whither Jesus had directed them to go, and there were probably present the five hundred brethren, of whom St. Paul speaks. (1 Cor. xv. 6.)

1824. *What did the people do when they saw him?*

Some doubted whether it were really He, but when the Eleven saw Him, they worshipped Him.

1825. *What charge did Jesus give to the Eleven?*

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

1826. *Since His resurrection, what had our Lord taught His disciples?*

That He could be with them always and yet be unseen by them. Thus they could the more easily understand and believe this blessed promise.

1827. *Our Lord, after His resurrection, was the same, yet not the same; describe the change.*

In His hands and feet were the nail prints, in His side the spear wound, the tones of His voice were the same; He ate with His disciples, talked with them and blessed them; yet His risen body was not subject to the laws of time and space; He appeared suddenly through closed doors, and vanished just as suddenly.

1828. *When the Apostles had tarried in Galilee about a month, whither did they go?*

They returned to Jerusalem as the Feast of Pentecost was at hand.

1829. *What was that feast ?*

The Harvest Feast. Its principal feature was the offering of two leaven loaves made from the new corn.

1830. *As the Apostles were assembled together in Jerusalem how did Jesus appear to them ?*

St. Paul tells us (1 Cor. xv. 7) that after that, He was seen of James ; then of all the Apostles.

1831. *What directions did He give them ?*

“Behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”

1832. *What did they ask of Him ?*

“Lord, wilt thou at this time restore again the kingdom to Israel ? ”

1833. *What was Christ's reply ?*

“It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you.”

1834. *How long after His resurrection, did Christ remain on earth ?*

Forty days.

1835. *At the end of the forty days what occurred ?*

Jesus led the Eleven out of Jerusalem as far as Bethany, on the eastern slope of the Mount of Olives, and lifting up His hands, He blessed them, and while He blessed them, He was parted from them ; and a cloud received Him out of their sight, and He was carried up into heaven.

1836. *As they gazed in wonder, with upturned faces*

at the luminous cloud which enclosed their Lord, who appeared to them?

Two angels in shining white raiment, who said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

1837. *After this wonderful scene of the Ascension, what did the Eleven do?*

They returned to Jerusalem with great joy, and were continually in the Temple, praising and blessing God.

1838. *Why could they be joyful when they had lost forever the visible presence of their dear Lord?*

Because of His parting promise: "Lo, I am with you alway, even unto the end of the world." All their doubts were cleared away; at last they understood the Kingdom of Heaven; it was in their own hearts, and it made them glad.

1839. *Where in the New Testament do we find the subsequent history of the Apostles and their work?*

In the Book of the Acts of the Apostles, which opens with an account of the Ascension of Christ.

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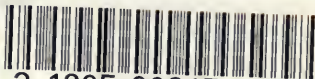
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